# UNITED CHURCH HERALD

VOL. 2, NO. 14 JULY 2, 1959

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he Century of Homeless People

age 4

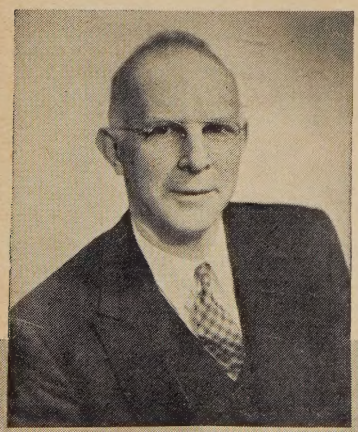
# FROM THE CO-PRESIDENTS' VIEWPOINT

For many weeks there has been considerable editorial comment in *United Church Herald* and in synodical and conference papers—to say nothing of numerous periodicals not affiliated with the United Church of Christ—to the effect that the second General Synod will be of the greatest consequence both to the United Church itself and to that portion of the Christian world concerned to see the ecumenical movement advanced.

This has been written, of course, because there will be placed before the General Synod the reports of our commissions and committees charged with preparing and presenting the proposed basic documents of the United Church of Christ. The documents to be presented at Oberlin are the proposed Constitution, Statement of Faith, the Call to Christian Action in Society and one dealing with financial structure.

To receive, to digest adequately and to dispose wisely of any one of these four documents between July 5 and 9 would be an estimable achievement in itself. To deal responsibly with all four will challenge the delegates to a high level and standard of work.

The primary orientation of this Synod will be favorable to success. Until now most of the meetings in which the United Church has been under discussion, except of course the Uniting Synod, have been attended by delegates having a wide range of attitudes toward the union itself. But this time it surely may be taken for granted that all delegates at the Oberlin meeting, whatever they may think of any of the proposed documents, will be convinced supporters of the United Church itself. At any rate, it is difficult to imagine a person's accepting election by a synod or a conference as a delegate to the second General Synod of the United Church of Christ if there were in his heart or mind any reservation about the desirability and wisdom of the union.



At the proper time and place local Congregational Christian churches may properly consider both the desirability and wisdom of the United Church, but as far as the second General Synod is concerned these questions are already answered.

The import of all this is that delegates at Oberlin can address themselves to their work with enthusiasm. Any failure to do good and honorable and significant work, presumably, could not be blamed on delegates indifferent to the United Church. Nor could it be attached to the litigious-minded who would go to law to frustrate the union. Those who are cynical about the ecumenical movement will not be the ones held responsible should this Synod fail to do its work creatively.

But most of us, the writer included, will not be voting delegates at the second General Synod. While we are encouraged by the knowledge of how eagerly all the delegates will approach their responsibility on behalf of the United Church of Christ, we cannot do other than reflect upon the very great test to which our brethren will be put.

We can be sure that the Oberlin delegates will be filled with goodwill and fired by high purpose. Can we be equally sure that they will be given to hard work? This will be a meeting where not one session can be missed by a responsible delegate. History will be made every minute this Synod is in session. Of course, the delegates will arrive on campus with a "dedicated enthusiasm." Will they match it with tolerance and flexibility?

These lines are being written at the window of an airplane. Outside, the long wing tip is flexed up and down by the turbulence of the air. Naturally, there must be an essential point of resistance but I am assured that the wing would break off very quickly if it did not have a fair tolerance of the uneven air currents. Delegates will find much the same situation at Oberlin.

To the second General Synod delegates will go with deep convictions. Will they take along a faith in God to match? They will go to their duties knowing the values of church usages with which they are familiar. Will they open their minds to values in unfamiliar practices?

We are confident that delegates will register at Oberlin with an abounding confidence in themselves and their colleagues. But our question is: Will they empower and correct their confidence by prayer? I persist in thinking that the delegates to the General Synod will pray for patience, understanding, wisdom and guidance. What now remains for the rest of us in the uniting communions is to pray for our delegates, where possible to pray with them, and to pray without ceasing.

———

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

Fred Hoskins

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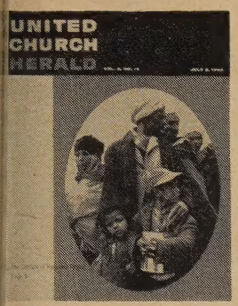


**COVER STORY:** These homeless Algerian refugees, having escaped to Morocco, are living in desperate circumstances. The United Nations High Commissioner for Refugees is striving to provide funds to maintain the minimal nutritional standard of 1,600 calories per day.

The plight of the uprooted millions of men, women and children—flesh and blood victims of the revolutions, wars and persecutions of this century—constitutes the largest single humanitarian issue today.

World Refugee Year, beginning July 1 in the United States, has been designed to focus interest on the refugee problem and to encourage greater support. Turn to pages 4-7 for further information. Photo by U.N.

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# The Century of Homeles

## AN EDITORIAL

WORLD Refugee Year, constituted by the vote of forty-nine member nations of the United Nations General Assembly, represents an attempt at a full confrontation by the world community of the immensity and tragic dynamism of the total refugee problem.

It is a grim and terrifying fact, not widely appreciated, that since the end of World War II more than forty million people have been uprooted by war and persecution, and plunged into statelessness, frustration and destitution on a scale so vast that it is difficult for the human mind to grasp it.

Specifically the major purposes of World Refugee Year are twofold:

1. To focus concern on the continuing desperate condition of refugees and to encourage additional contributions on their behalf from governments, voluntary agencies and the general public;

2. To provide greater opportunities for their voluntary repatriation, resettlement or integration on a purely humanitarian basis and in accordance with the freely expressed wishes of the refugees themselves.

Let it not be overlooked that these homeless and hungry people are the innocent victims of enormous forces and scandalous injustices far too complex to be resolved either by their own individual resources or by the countries that have granted them temporary haven.

The hour is long overdue for a constructive recognition of the plight of these dispossessed people, and for a concerted attack on the underlying social, economic and political factors involved. We rejoice, therefore, that at long last the concern of society is being focused on viable solutions of this unfinished business.

Here let us pay deserved tribute to our Government, which—despite some venal refugee policies entangled in red tape and snarled in double talk—has made generous financial contributions to integration programs in other countries and also made a dramatic response to the Hungarian refugee crisis.

World Refugee Year offers the United States Government additional opportunities, as Mr. Brown indicates in the following columns, to exert its leadership in advancing solutions to some of the most critical problems and in reassuring the discouraged and despairing that the United States has not departed from its traditional role as a haven for those who long for freedom.

Readers of *United Church Herald* know that our churches have also been deeply and sacrificially involved in the refugee problem since the end of World War II through the CC Service Committee, the E and R Commission on World Service, Church World Service and the Division of Interchurch Aid and Service to Refugees of the World Council. Millions of displaced men, women and children have been fed and clothed by the representatives of these agencies. The aged and sick have been attended with Christian compassion. Broken families have been reunited. Necessary guarantees have been secured to open doors of many countries so that thousands of refugees are living new lives today as the result of the bold and

*One family among the more than 1,200,000 Jews forced to find sanctuary since World War II awaits clearance in Haifa to start a new life in the free world.*

### A PROCLAMATION

*WHEREAS the General Assembly of the United Nations on December 5, 1958, adopted a resolution for a World Refugee Year to begin in June 1959, and urged members of the United Nations and of its specialized agencies to cooperate, in accordance with the national wishes and needs of each country . . .*

*Therefore, I, Dwight D. Eisenhower, President of the United States of America, do proclaim the period from July 1, 1959 to June 30, 1960, as World Refugee Year; and I invite all of our citizens to support generously either through the voluntary welfare agencies or the United States Committee for Refugees, the programs developed in furtherance of that year for the assistance of refugees.*

Dwight D. Eisenhower

May 19, 1959

# People...

imaginative efforts of our church organizations and their officers.

But World Refugee Year, according to the United States Committee, calls for intensified action by church and other voluntary agencies, including an attempt to raise during the twelve months at least $20 million over their normal annual goals for refugee aid. This will be no small undertaking. Many people have wearied of "this sorry legacy of past events." But not so the thoughtful Christian! He knows he must keep faith with a compassionate Christ and with a living God who neither slumbers nor forgets.

In response to the challenge of World Refugee Year, the co-editors make bold to suggest that the General Synod of the United Church of Christ, assembled in Oberlin, Ohio, on July 5, call upon our churches to make an intensified effort during World Refugee Year on behalf of these, our brethren, that knowing of their desperate need we may respond gladly and without stint, giving of ourselves and our possessions in the name of him who gave so much, even our Lord Jesus Christ. "Let us not be weary in well-doing." avm

# ...and what we can do for them

JAMES CLARK BROWN

*Christians believe that all children, including these four refugees in Jordan, have a minimal right to such basic necessities as food, literacy and security.*

On May 21-22 the nation's capital was host to a distinguished group of approximately two hundred American citizens. They had come to Washington in response to a special and urgent invitation from the President of the United States, who said to them: "I have asked you to come together to share with the Government your experience, your judgment and your insight regarding the things which should be done about the world refugee situation and how best to do them."

The "things to be done" concerned the tragic plight of several million human beings who, in such varied places as Greece, India, Morocco, Jordan, Hong Kong and elsewhere, are holding on to existence in hardship, hunger, loneliness and heartbreak. Among their number are the very young, the very aged and those whose faces are older than their years.

Assistant Secretary of State John W. Hanes said that according to the most reliable estimate (and surely it is an absolutely minimal estimate) "there are presently about 2,350,000 unassimilated refugees who may be considered to need some form of international assistance."

This figure, to be sure, does not include the twelve million East Germans who have found refuge in West Germany and who continue to arrive at the incredible rate of 2,000 per week. Nor does it include the fifteen million in Pakistan and India who, though faced with hunger and homelessness, are nonetheless not technically regarded as "refugees" because they happen to be citizens of the country in which they are struggling to maintain their desperate existence. And there are others.

### World Affliction

You may be tempted, on hearing of these additional numbers of persons in need, to think: "The problem is so vast and depressing it's impossible to do anything about it." Clearly, the problem of the refugee is a world-wide affliction for which there is no total or final cure. Nor will there ever be a total cure so long as tyranny and selfishness and pride control the policies of some national governments. There is, however, much that has been done and can be done by persons like you and me and by governments that will effectively bring help and hope to millions of persons who are so desperately in need of both.

One of the things we can do is to become acquainted with some of the basic facts about the problems and needs of the refugee. Such facts may prevent us from being ignorant of the reality of human suffering and at the same time enable us to think more clearly and to act more intelligently in relieving their suffering.

Let us consider then some facts concerning the hungry, homeless persons. These are people who, if they could

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Mr. Brown, minister of Cleveland Park Congregational Church in Washington, D. C., was a delegate to the recent White House Conference on Refugees. Photos by courtesy of United Jewish Appeal, Church World Service, Wide World Photos, Leon V. Kofod and Aviation News Service.



Continued on next page

*Victims of the Communist sword, these refugees arrive in New Delhi from homes in mountain-girt Tibet.*

speak to us, might well begin by reminding us of our common humanity, saying in a paraphrase of the words that Shakespeare put in the speech of Shylock the Jew: "I am a refugee. But does not a refugee have eyes? Does he not have senses, affections, passions, a name as dear to God as yours? Am I not fed with the same food, hurt with the same loneliness, warmed and cooled by the same winter and summer as you who live comfortably, eat well and sleep warmly? If you prick us, do we not bleed, if you tickle us, do we not laugh? If we do not have food to eat, do we not die? I am a refugee."

### Displaced Millions

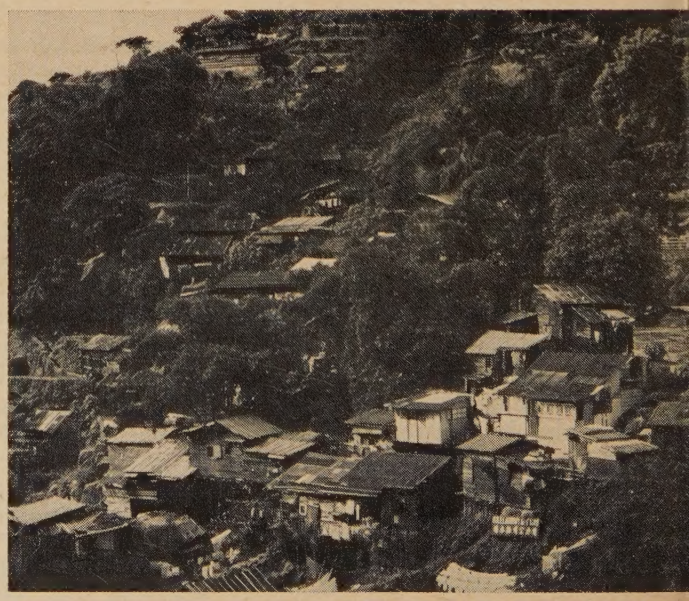
There are nearly one million Palestine-Arab refugees. They have been living since the war of 1948 in the Arab lands bordering Israel, but the Arab countries have refused to accept responsibility for them as permanent residents and have continued to insist on their right to return to Israel. There is little likelihood that Israel, which in recent years has taken in one million refugees, will admit thousands of hostile Arabs. The United Nations maintains a $30,000,000 relief and education program for them (an average of $30 assistance per person per year!) but this has had to be curtailed for lack of sufficient funds.

In Hong Kong there are more than one million homeless persons. One of every three persons in the city is a refugee. Having fled Red China, about 900,000 live in abject poverty in squatter communities of hillside shacks put together from old pieces of tin, plaited bamboo and bits of wood. Thousands sleep on roof tops or in doorways or live beneath stairways. Tuberculosis and dysentery are commonplace in these surroundings and one-third of the children die every year of tuberculosis. Much of the help that reaches the refugees comes from the United States. The Government sends $5,000,000 worth of food annually from our surplus stocks. But hope for any real solution to the problem lies mainly in the local economy, since there is no possibility of mass migration either to Taiwan or Southeast Asian countries. During the last few years 180,000 Algerians have fled their strife-torn homes and sought refuge in Morocco and Tunisia. About 85 per cent of them were women and children. They are living in desperate need in caves or *gourbis* — native huts made of mud and cow dung with straw roofs. The refugees receive international aid from the Office of the United Nations High Commissioner and the International Red Cross, as well as direct assistance from several governments, which is channeled through Tunisian authorities. A gift of 7,000 tons of United States wheat helped keep these refugees alive for the last three months. This has now been consumed and many of the people are getting less than 1,600 calories daily. There are 100,000 escapees from behind the Iron Curtain still in Europe. Some 35,000 of this group are in one of the 120 European refugee camps. The remainder, although living outside camps, exist under conditions as bad or worse than those of the in-camp refugees. Of the 35,000 in camps, 18,000 have spent at least ten years there. Virtually all are refugees from Communist countries, but some older ones were among those taken from their homes in the days of Hitler's mass deportations.

### U.N. Action

Dr. Auguste Lindt, the Swiss humanitarian who serves as High Commissioner for the United Nations, regards the camp refugees as a top priority group for help. He is seeking an additional $3,500,000 for the U.N. "clear the camps" program. Such funds would go toward housing and training refugees for new jobs. Small-business loans also would be granted from the fund to help them make a new start. It would also make possible additional medical help and institutional care for the aged and infirm.

The latest drama in the refugee story was caused by the brutal Chinese Communist subjugation of Tibet. More than 12,000 refugees escaped into the border areas of northern India. Before the



*Living in these improvised shacks in Hong Kong, thousands of refugees from Communist China desperately need generous aid.*

*Refugee family that entered the U. S. in 1952 welcomes a Hungarian couple on recent arrival at Idlewild Airport.*

revolt in Tibet was headlined in the press, the E and R Commission on World Service, the CC Service Committee and Church World Service had sent funds and supplies to India and friendly neighboring border states to help care for the Tibetans who, after fantastic hardships, had somehow managed to escape from the Communists.

### Challenging Indictment

These are a few of the basic facts concerning some of the refugees of the world. Such facts are a solemn documentation of the words of the late Justice Robert H. Jackson while presiding at the Nuremberg trials:

"It is common to speak of our time as standing at the apex of civilization. The reality is that in the long perspective of history the present century will not hold an admirable position.

"No half century has ever witnessed such slaughter on such a scale, such cruelties, such wholesale deportations and annihilations of minorities. These are the overshadowing facts by which generations to come will remember these momentous decades."

There is, however, more than indictment in Justice Jackson's words. It is a momentous challenge to you and to me, to all of the free world—a challenge to prove that Justice Jackson was not altogether accurate. For by our intelligent concern and compassionate action through our churches, our governments and the U.N., we may yet write into the history of this century such deeds as shall justify our being remembered as those who responded to cruelty with compassion, to hunger with the glad giving of bread, to loneliness with companionship prompted by love. What then, positively, may we do? Our action must involve governmental, church and other voluntary programs. In Congress, Representative Francis E. Walter has introduced legislation (H.J.R. 397) that may well be the basis for a more fair and equitable distribution of refugees whose need and desire are to emigrate. Our State Department has announced a five-point program including a modest $4 million increase above its current expenditures in refugee assistance and a substantial increase of between $10 and $20 million in providing food surpluses to refugees under the Surplus Agricultural Commodity program. Some of us regard such proposals as insufficient.

The United States Committee for Refugees, whose chairman is the Very Rev. Francis B. Sayre, dean of the Washington Cathedral, has been set up to coordinate the American participation in World Refugee Year. It recommends:

1. An amount of $10 million in Government funds over and above presently submitted budgets for refugee programs for the year ending June 30, 1960, to be used primarily in furtherance of permanent refugee solutions;

2. Generous Government allocation of additional supplies of surplus commodities;

3. New legislation permitting the annual immigration of 20,000 refugees beyond those authorized by existing quotas, including a fair share of difficult-to-resettle cases having suitable U.S. sponsorship.

Here permit me to make three specific and special proposals in respect to what you and I and our churches may do during World Refugee Year:

1. I propose that every congregation in the United Church of Christ incorporate into its budget during World Refugee Year a generous amount of money to be put to work by the E and R Commission on World Service and the CC Service Committee, which cooperate fully with Church World Service and the Division of Interchurch Aid and Service to Refugees of the World Council;

### Personal Response

2. I propose that each congregation of the United Church of Christ make arrangements through the same service agencies or through the United States Committee for Refugees, 11 West 42nd Street, New York, N. Y., to sponsor a refugee or a personal project such as providing a loan enabling a specific refugee to learn a trade, or making it possible for a mother and child in Hong Kong to receive adequate medical attention to arrest tuberculosis;

3. I propose that we as Christian citizens increasingly give our support to every endeavor of the United States Committee for Refugees, which earnestly hopes that there will be an overall U.S. program of consequence:

"The extent of U.S. participation in the World Refugee Year should be commensurate with our position of leadership in world affairs so that it can significantly affect the targets on which other nations will set their sights. There is good reason to believe that a World Refugee Year of concentrated, dedicated effort would not only bring substantial material aid to refugees and important gains in their re-establishment, but also promote in the minds of people everywhere a greater universal comprehension of the underlying social, economic and political factors that have made the refugee 'the showing sore of the most bitter sickness of our time.' "

# Proposed Constitution and By-Laws

*To be presented to the General Synod at Oberlin, July 5-9, 1959*

## Preamble

1. The United Church of Christ, formed June 25, 1957 by the union of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches in order to express more fully their oneness in Christ, to make more effective their common witness to Him, and to advance His Kingdom in the world, hereby adopts this Constitution.

2. The United Church of Christ acknowledges as its sole Head Jesus Christ, the Son of God and the Savior of men. It acknowledges as brethren in Christ all who share in this confession. It looks to the Word of God in the Scriptures, and to the presence and power of the Holy Spirit, to preserve the historic faith from destructive error. It claims as its own the faith of the historic Church, expressed in the ancient creeds, and reclaimed in the basic insights of the Protestant Reformers. It affirms the responsibility of the Church in each generation to make this faith its own in reality of worship, in honesty of thought and expression, and in purity of heart before God. In accordance with the teaching of our Lord and the practice prevailing among evangelical Christians, it recognizes two sacraments: Baptism and the Lord's Supper or Holy Communion.

3. The provisions herein define and regulate the General Synod and those instrumentalities which are established by or are responsible to it, and describe the free and voluntary relationships which the congregations or local churches, associations, and conferences shall sustain with the General Synod and with each other. The pattern of relationships and procedures so described is recommended to congregations or local churches, associations and conferences, and to ministers to enable them more effectively to accomplish their tasks and the work of the United Church of Christ. Rights and powers not expressly granted by this Constitution, or by the affirmative action of each Congregational Christian church or synod of the Evangelical and Reformed Church or any other church or denomination hereafter subscribing to this Constitution, are reserved to each such church, synod or denomination which by its affirmative action becomes a part of the United Church of Christ. . . .

# "In order to form a more perfect union"

EVERETT C. PARKER

THE words are clear and unequivocal: "The basic unit of the life and organization of the United Church of Christ is the congregation or local church."

Thus did the thirty men and women who drafted the Constitution frame the structure of the United Church around those persons who voluntarily gather together "believing in God as heavenly Father, and accepting Jesus Christ as Lord and Savior, and depending on the guidance of the Holy Spirit," and who "are organized according to appropriate ecclesiastical and legal procedures for Christian worship, for the furtherance of Christian fellowship, and for the ongoing work of Christian witness."

### Mutual Responsibility

In the draft of the Constitution, which will be submitted to the second General Synod meeting in Oberlin, Ohio, July 5-9, the Constitution Commission has stated the mutual "God-given responsibility" of local churches and of the United Church at large for each other's "needs," "aspirations," "labors" and "extension." But in the very next paragraph of the draft it has set down guarantees that the United Church of Christ will not impose its will on local congregations:

"Nothing in this Constitution and By-Laws shall be construed as in any way giving to the General Synod, or to any conference or association now or at any future time, the power to abridge or impair the autonomy of any congregation or local church in the management of its own affairs. Nothing herein contained shall destroy or limit in any way the right of each congregation or local church to continue to operate in the way customary to it; to retain or adopt its own methods of organization, worship and education; to retain or secure its own charter; to adopt its own constitution and by-laws; to formulate its own covenants and confessions of faith; to admit members in its own way and to provide for their discipline or dismissal in any way not contrary to law; to call or dismiss its pastor or pastors by such procedure as it shall determine; to own and manage its own property and funds; to control its own benevolences; and to withdraw by its own decision its membership in the United Church of Christ at any time without forfeiture of ownership or control of any real property or personal property owned or controlled by it."

The Constitution sets up a General Synod, composed of delegates elected by the conferences. Membership in the Synod, according to the proposed By-laws, may vary from a minimum of 675 to a maximum of 725 representatives, but no conference will have fewer than three delegates. An Executive Council, which will be the Synod ad interim, will determine the number of delegates for each biennial Synodical meeting, within the numerical limits. Ministers may constitute no more than one-half of the delegates, with lay representatives "divided as equally as possible between men and women."

### Local Powers

The General Synod will have the power to "carry on, directly and through its Executive Council and instrumentalities, the work of the United Church of Christ" and will "provide for the financial support of this work" through a central treasury.

An important check on the powers of the General Synod is a proviso "that no power vested in the General Synod shall invade the autonomy of conferences, associations and congregations or local churches, or impair their right to acquire, hold and control their own property."

The "instrumentalities" described in the draft Constitution are (1) recognized instrumentalities and (2) established instrumentalities. Each instrumentality recognized by the General Synod "shall administer its own program and budget, and establish its own By-Laws and rules of procedure."

### National Agencies

The instrumentalities established by the General Synod "shall perform all their acts in accordance with this Constitution and By-Laws and instructions given them from time to time by the General Synod."

The General Synod and its Executive Council will consider the programs of the instrumentalities "with a view to correlating their work" and "preventing duplication, and effecting economies of administration, so as to secure maximum effectiveness and efficiency through careful stewardship of personnel and financial resources. *Due protection shall be given to all trust funds, including pension funds.*" (Author's italics.)

The draft Constitution recognizes the American Board of Commissioners for Foreign Missions "as the instrumentality of the United Church of Christ for the planning and conduct of its program of missions and service abroad, and of emergency relief everywhere." The American Board will carry on its own current functions plus those of the Board of International Missions, the Commission on World Service of the Evangelical and Reformed Church and the Congregational Christian Service Committee, acting "under agreements" with those bodies.

The Board for Home Missions of the

**The Commission to Prepare a Constitution includes (E and R): Mrs. Guy A. Benchoff, Mrs. E. Roy Corman (alternate for Mrs. Benchoff), Louis H. Goebel, Gerhard W. Grauer, Donald L. Helfferich, Ben M. Herbster, Roland G. Kley, Mrs. Ralph E. Legeman, John G. Mueller, John W. Mueller, Arthur W. Newell, Paul R. Pontius, Ernst Press, Paul J. Schlueter, Mrs. Henderson L. V. Shinn, Daniel J. Snyder Jr.**

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*Continued on next page* ▶

United Church of Christ, called for in *The Basis of Union with The Interpretations,* is recognized as "the instrumentality . . . for the planning and conduct of the homeland mission not otherwise assigned." The Constitution Commission has proposed a Council for Higher Education "for the study and planning" of the United Church program in higher education. This work has been carried forward in the Congregational Christian churches by the Division of Higher Education and American Missionary Association of the Board of Home Missions, and in the Evangelical and Reformed Church by the Commission on Higher Education.

### Institutional Benevolences

A second homeland function has been assigned to a Council on Institutional Benevolences "for the study and planning" of the United Church program "of institutional social and welfare ministry, including the relations of benevolent institutions to the church, to each other, and to interdenominational agencies operating in this field."

The two councils will report annually on programs and finances to the Executive Council and biennially to the General Synod. To effect liaison with the Board for Home Missions, they will report "program" to that body and "consult with it in order that the Board may coordinate this program with those of the other instrumentalities related to the Board." The councils also "shall consult with the Board for Home Missions" in preparing budget requests for submission to the General Synod, "but the Council shall have the final determination of such request."

The draft provides that ministerial relief "may be administered through" the non-profit corporation or corporations that control pension activities. "Such corporation(s) shall submit to the Budget Committee of the General Synod a request . . . for the allocation of sufficient funds, for the payment of ministerial relief benefits and such other benefits as the General Synod may provide."

As to pensions, the Constitution recognizes they "are administered by a non-profit membership corporation(s). The control of each such corporation lies in its members through a board of trustees chosen by the members from a list of persons whose names have been presented to and approved by the General Synod or by the Executive Council. . . . Due protection shall be given to all pension and other trust obligations."

Other national "instrumentalities" recognized by the Constitution are:

The Council for Christian Social Action to provide information on social issues and "formulate and promote a program of social education and action";

A Council on Church and Ministry to deal with such concerns as "pastoral relations, professional standards, education for church-related vocations, life enlistment, aid for 'students in care of association,' in-service training, religion and health, social and parish workers, military, industrial and institutional chaplaincies, and cooperation and counsel with associations and conferences in implementing the church's work and witness in these areas";

A Council for Cooperation of Men and Women to coordinate and develop lay activities;

The Office of Communication for public relations, television, radio and motion picture work;

A Stewardship Council to foster Christian stewardship.

### Chief Executive

The United Church will have a President who, the By-laws state, "shall be a minister, shall be the Minister of the United Church of Christ and the chief executive officer of the church. He shall be charged with the care and the nurture of the spiritual life of the church." Other permanent national officers are to be a Secretary and a Treasurer. A Moderator, alternately a minister and a lay person, will be elected by the General Synod to preside over its sessions. During his two-year term of office he may visit and address churches, associations and conferences upon their invitation.

The Constitution Commission, as anticipated in *The Basis of Union,* dropped the term synod in describing local and regional organizations. Local churches and ministers will be members of associations and conferences.

An association is described as "that body within a conference of the United Church of Christ which is composed, without regard to race, language or culture, of congregations or local churches in a geographical area, and of ministers who have standing in that association.

"The standing of an association as a body of the United Church of Christ is determined by the conference.

"An association is that body in which a minister holds his standing as a minister of the United Church of Christ, and which certifies to the good and regular standing of congregations or local churches of the United Church of Christ, except where such responsibilities have been delegated to a conference.

"An association may secure its own charter, and adopts its own Constitution, By-Laws, and other rules which it deems essential to its own welfare and consistent with this Constitution and By-laws."

### Special Calling

Provision is made for Congregational Christian churches that do not wish to join the United Church to remain in their associations without having relations with the United Church.

Conferences, too, are to be made up of churches and of ministers in good standing with their associations. The conference will cover a greater geographical area than the local association. The "standing of a conference as a body of the United Church of Christ is determined by the General Synod," but the conference is not made subject to the control of the Synod.

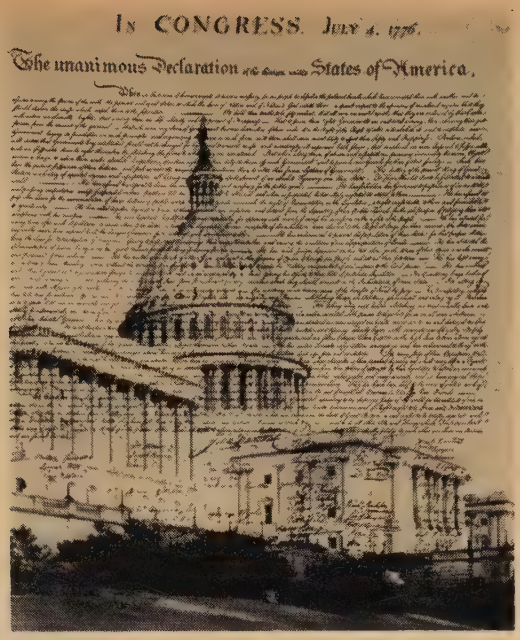
The proposed Constitution explicitly affirms that "the duty and privilege of witnessing to the Gospel belong to every member of the Church." It "acknowledges a special calling from God for various forms of ministry in the Church" and recognizes both ordination and commissioning for full-time service (such as missionary work) as valid professional ministries.

The Constitution provides for lay ministers who may be recognized by associations "for duties, mainly preaching and conducting services of worship, within that association and under its guidance."

Ministerial standing may be held in an association or a conference. Ordination is to be by the association, with the certificate signed by "the proper officer" of that body and by the President of the United Church.

The Constitution stipulates that "the calling of a minister to a congregation or local church is a concern of the Church at large, represented in the association and

*(Continued on page 33)*




# The Larger Patriotism

SOON there will be hoisted up the flagpoles of the nation a flag with two new stars—one for Alaska, one for Hawaii.

This means an immensely larger America—a fifty-star Republic.

If we should superimpose the map of Alaska on the map of the forty-eight states of the Union as they were, the base of Alaska's bird-shaped head would rest on Florida, the head on northern Minnesota, and the Aleutian Islands beak would reach up the coast of California.

Now Hawaii is added to the rest, extending our nation far into the Pacific.

Such an expansion of the American Union calls for an expansion of the American soul. No longer can we think of our American traditions in terms of the Pilgrim Fathers alone or the Indian American, the Negro or the immigrant stock of Europe and other lands. Suddenly the Alaskan and the Aleut, the Eskimo and the Hawaiian have become our countrymen. To the Forty-Niners of the nineteenth century we add the Fifty-Niners of the twentieth century.

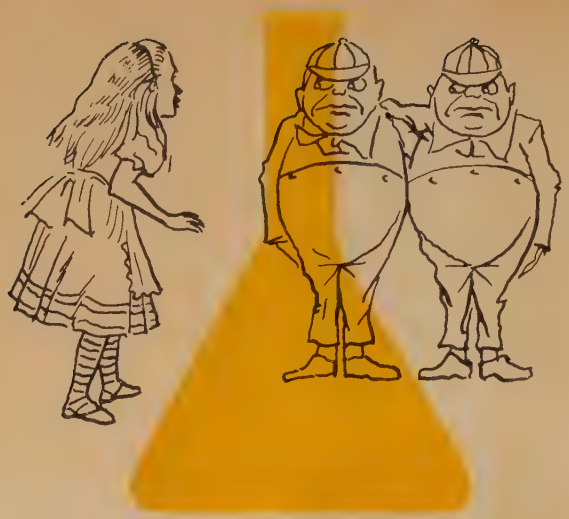
To incorporate all these new citizens into our culture and into the body politic will call for infinite wisdom and patience. There will need to be a great widening of our capacities for fellowship, an enlargement of our concept of patriotism and a new understanding of what we mean by the American way. New religions have been added as well as new languages and people.

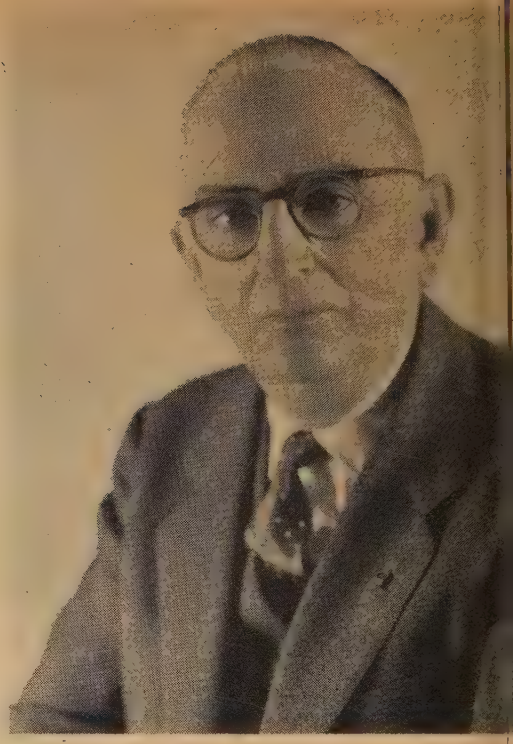
This is the beginning of a splendid adventure. Like Abraham of old, we are journeying into a new and better country. Let our prayer be that we may be delivered from the ambitions of national power and pride. Now, if ever, we need to "do justly, and love mercy, and walk humbly with our God." It is God who is the author of our liberties. Only his might can permanently protect us and preserve sweet freedom's song.

As we lift our eyes to the new and even more beautiful banner that will soon be unfolded to the sky, let us invoke the blessing of God upon it, and pledge to it our highest allegiance, that we may forever be a people whose God is the Lord.

**EDWIN T. DAHLBERG**

**President of National Council of Churches**





*Portrait of the Month*

# He lives in a scientific wonderland . . .

If ever a man resembled his hobby, it is Dr. Warren Weaver. Distinguished mathematician and lifelong Congregational Christian, his avocation since childhood has been the writings of mathematician Charles Lutwidge Dodgson, better known as Lewis Carroll.

### Foundation Executive

Living intimately in a scientific wonderland that transcends even the "curiouser and curiouser" marvels Carroll exposed Alice to, Dr. Weaver will retire this summer as vice president of the Rockefeller Foundation and begin a new life of service as vice president of the Alfred P. Sloan Foundation.

In his new post Dr. Weaver will feel quite at home, since both foundations exist to give away millions of dollars for scientific projects and research. Since 1932 when Dr. Weaver joined the Rockefeller Foundation, it has disbursed more than $40,000,000 for programs in the natural sciences. These and other benefactions began in 1913 with funds provided by John D. Rockefeller Sr. "to promote the well-being of mankind throughout the world."

In May of this year Dr. Weaver served as coordinator of a symposium on basic research sponsored by the National Academy of Science, the American Association for the Advancement of Science and the Alfred P. Sloan Foundation. In this capacity he raised some penetrating questions about the lack of support for basic research on which "much of the technical advance during and directly after the war was based."

As a scientist's scientist, Dr. Weaver has been in the forefront of those who are seeking to close the gap in communication between science and the citizen, who today pays so much of the cost of research.

"Many people," says Dr. Weaver, "are overawed by electronic computers and atomic power. They appreciate all the material comforts science has made possible and are humbly thankful for the skills and tools available to the modern doctor, but they are confused by the strange symbols and formidable-looking apparatus, and tend to fear science when they should be learning from it."

Dr. Weaver is a warm, soft-mannered and friendly person, a gifted conversationalist and a powerful man in an argument. Dr. Howard Stone Anderson, minister of the Scarsdale (N. Y.) Congregational Church, of which Dr. Weaver and his family have been active members for many years, has said of him: "Whenever and wherever you meet Warren Weaver he is not only interesting but exciting. He has a 'New Testament touch' in his speaking and writing and a great gift of illustration, simile and parable."

### Outspoken Critic

It is this quality of heart and mind that undoubtedly prompted him five years ago to denounce the McCarthy syndrome—the fostering of rumor and anxiety in the United States. Dr. Weaver had just become president of the American Association for the Advancement of Science when the Wisconsin Senator was at the height of his power.

"This sickness is in part an anti-intellectualism, a strange and dangerous lack of faith in scholarly competence," Dr. Weaver explained. And although Dr. Weaver dislikes strife and violence, he is not one to dodge honest controversy. He has chided the State Department for making an "international

Photo by courtesy of the Rockefeller Foundation.

*. . . and finds relaxation in his colorful hobby of exploring the wonderland created by Lewis Carroll*

laughing-stock" of the United States by restricting the travel here of Soviet scientists.

On another occasion he voiced the thought of most of the scientific community about the Atomic Energy Commission when he asked a Congressman: "How long will it serve the common good for us to have a monster government agency in the atomic field that spends billions of dollars inside a protective wall of secrecy, sometimes treating the public as though we were all small children, too young to know or face the facts?"

### Life-Long Interest

Dr. Weaver's passionate interest in science was first manifested when he was 7 years old. His father, a druggist in the farm town of Reedsburg, Wis., bought him a $1 Ajax motor powered by a dry cell battery. Soon the lad was searching the house for thread spools to build windmills.

"I didn't know whether such activity was called science or engineering or what," he recalls, "but I decided then that whatever it was I wanted it."

When he was 10, the family moved to Madison where he later went to the University of Wisconsin, majoring in mathematical physics. He taught briefly at Throop College (now the California Institute of Technology), served in World War I and returned to Wisconsin to teach mathematics until he was invited to take the post with the Rockefeller Foundation.

Even before he began to tinker with his Ajax motor, young Warren had started to develop his hobby—the evidence is in the library of his summer home near New Milford, Conn. It is a copy of *Alice in Wonderland* bearing the inscription "Warren Weaver—No. I." A gift from his father, Isaiah, it was the first book he ever owned. The book is now part of a collection that runs from floor to ceiling along a twelve-foot wall in the New Milford house. The collection contains more than one hundred translations of "Alice" and Dr. Weaver himself ranks among the world's authorities on Carrolliana.

With all of this, Warren Weaver has found the time, energy and devotion to hold every lay office in his church.

Dr. Edward C. Boynton, minister emeritus of the church, has said of him: "One feels that Dr. Weaver is under the control of an ordered purpose directed toward the high goal of 'holding fast those things which are good.' "

Certainly this is borne out by Dr. Weaver's own ringing affirmative to the question: "Can a scientist believe in God?" "Religion to me," he said, "has two main aspects. First and foremost, it is a guide to conduct. Second, it is the theory of the moral meaning of our existence. When I am trying to work out a problem of right and wrong, then God is a clear and unambiguous voice, an unfailing source of moral standards. I do not in the least understand how these things happen but I know perfectly well, when I listen to this voice, the right thing to do."

Dr. Weaver's wife, the former Mary Hemenway, whom he married in 1919, has also been active in the church's affairs for many years. She has been president of the Congregational Women's Guild, a member of the board of deacons and the board of religious education. Mrs. Weaver has taught church-school classes in addition to serving on the Missions Committee.

### Great Challenge

Their son, Warren Jr., is the Albany correspondent for *The New York Times* and their daughter, Helen, works for a New York publishing concern.

Warren Weaver is one of the people in our world who as a scientist and as a Christian is helping make it a better, more rational, more commonsense place. He is well aware of the great challenge such a task involves. As he once said: "The modern scientist can wholeheartedly accept the admonition given three centuries ago by Sir Thomas Browne: 'Have a glimpse of incomprehensibles; and thoughts of things which thoughts but tenderly touch. Lodge immaterials in thy head; ascend into the invisibles; fill thy spirit with spirituals, and with the mysteries of faith, and thy life with the honor of God.' "

# Meditation for Independence Day

CARL J. SCHERZER

RAIN was forecast for the evening and the approaching clouds promised to bring the needed moisture. They were traveling fast with the wind, becoming denser and darker, shutting out the light of the setting sun. High in the sky were some swallows, flying so high they could scarcely be seen. Unafraid of the ominous clouds, they were having a glorious time. Sometimes they would sweep quite low and then gracefully wing upward, as though carried by the breeze.

### Favored People

Unafraid and secure they were, as the storm clouds became more threatening in their density and blackness. As I watched, the words of Jesus passed through my mind: "Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?" *(Matthew* 6:26)

There was a flash of lightning, beautiful in its zigzagging brilliance as it split the air in a fraction of a second. The ensuing thunder seemed to open the clouds and send a shower of refreshing rain to quench the thirst of a dry land.

As I hastened into the shelter of our home I thought of the swallows. I wondered if they were flying in the rain or if they had found their shelter of security, also. There was no need to be concerned about them, for tomorrow evening they would be cavorting happily and securely in the sky again.

In this wonderful land, God has provided for us all the natural resources that any people could possibly need to live securely in this world. In that respect we are singularly favored. But with all our abundant blessings it is disturbing that in our culture there are alarming numbers of emotionally and spiritually disturbed people. It is estimated that far more than one-half of all the people who go to doctors' offices have nothing physically wrong with them.

Fear, insecurity, the anxiety of being unwanted or unloved, the absence of faith in God, the compelling drive to be recognized as successful, as well as the consuming desire to find security in material things are some of the negative motivations that bring frustration and unhappiness. Other personality-disturbing emotions are jealousy, hatred, prejudice and any motive that alienates us from our Lord, whose will for us is good and purposive.

In God man can find the security that he craves—no matter what storms may threaten him. God has certainly given us the necessary natural resources, and the spiritual strength we need is available to all who seek it.

"Refresh thy people, O Lord" is the sincere prayer we may offer to God on this anniversary of our independence.

When the storm was over, the earth was refreshed. The next morning new life was to be seen everywhere. Everything was alive again—refreshed. Every storm may be used for creative, refreshing purposes.

### Finding Refreshment

"Wilt thou not revive us again, that thy people may rejoice in thee?" the Psalmist pleaded with God. *(Psalm* 85:6)

"Refresh" or "revive" has various meanings and one of them is "to stimulate the memory."

Many of us have not had the opportunity to visit any of our military burial grounds in foreign countries. But most of us have seen the carefully plotted burial grounds in our own land. These places are sacred, especially if we are strongly tied to loved ones whose earthly remains have been reverently placed there. For us, July Fourth is not a day of hilarious celebration; it is a time for reflection and dedication. The neatly inscribed markers remind us that freedom is not by any means free. It has been wrought for us by the greatest

*(Continued on page 32)*

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Dr. Scherzer, an E and R clergyman, is chaplain of Protestant Deaconess Hospital, Evansville, Ind. Photo is by courtesy of the U. S. Navy.

# The Freedom of Family Planning

JAMES A. PIKE

THE ISSUES are sharpening in what is one of the most fundamental controversies in our nation today—the freedom of individual, conscientious decisions in the realm of family planning.

Affected is the freedom of married couples, the freedom of physicians, the freedom of social workers. The issue has often been posed in terms of freedom from the imposition of the ethical teaching of a particular ecclesiastical minority on the rest of us. It is this.

### Responsible Freedom

But it is becoming increasingly evident that the issue is deeper and is a positive, not a negative one. What is at stake is not only freedom from something but freedom for something—the freedom to fulfill one's vocation, to fulfill one's positive obligations—obligations grounded in the ethical and religious convictions of a large proportion of our citizens. What is at stake is nothing less than religious freedom itself!

Too often the proponents of planned parenthood put their stress on the interference by law with what their religious and ethical position permits. Actually what is involved is interference with what the religious and ethical convictions of many of us require. Hence this interference limits "the full exercise of religion" in violation of both the First and Fourteenth Amendments.

This was pinpointed last summer by the unanimous declaration of the Lambeth Conference of the Archbishops and Bishops of the Anglican communion (which includes the Protestant Episcopal Church) that "the responsibility for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere." Note that this is not just a matter of freedom for the individual; it is a matter of responsibility.

The declaration goes on to say that "this planning . . . should be the result of positive choice before God" and "requires (not permits) a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generations."

In short, if a couple conscientiously decides under God that they should have a child, then their positive duty is to have one—and any method of birth prevention would be wrong.

And if a couple should decide under God that they should not, at a given time, have a child, then it is their positive duty not to have a child and to use the most effective means to prevent conception and at the same time maintain the sacramental sexual union of the couple.

Therefore, a state law, regulation or policy that makes unavailable medically-endorsed means of contraception interferes with the "free exercise of religion" by all whose churches have taken the same position or whose own religious or ethical convictions are in accord with the Episcopal position. Hence such a law is unconstitutional.

I believe that the recent New Jersey court decision declaring an anti-contraceptive law unconstitutional for "vagueness" should have gone further. It should have been declared unconstitutional because of religious freedom protected by the First and Fourteenth Amendments, particularly since in its brief *amicus curiae* the Episcopal Diocese of Newark quoted the Lambeth declaration.

But, it will be asked, what about the religious convictions of Roman Catholics? The answer is simple. The absence of a public prohibition of contraceptive devices requires no breach of their church law. In California, for example, where contraceptive devices may be prescribed and purchased, every Roman Catholic in the state is free to follow the teachings of his church throughout his whole married life. An analogy is the freedom of loyal Southern Baptists, for example, to remain total abstainers in Mississippi, where those whose religious or personal convictions free them to have a cocktail may so indulge.

### Ethical Obligation

This analogy, however, is imperfect because no church requires its members to drink cocktails, whereas the teaching of my own church and of others does require responsible family planning. To eliminate the fullest means of carrying out this responsibility is to interfere with the positive religious and ethical duties of individuals.

It interferes with something else. The physician or the social worker is under a religious or ethical obligation to use his talents in the service of society.

Two things are involved—the conscience of the profession and the conscience of the client. I do not believe, for example, that a known Roman Catholic client should be urged to accept a planned parenthood referral unless for her own reasons and after she consults her own conscience she wants advice on contraception. Nor do I believe that a Roman Catholic physician or social worker should be required either by law or the policy of a public agency to implement by prescription or referral what he believes to be a "mortal sin."

Let's have freedom all around. The First and Fourteenth Amendments ought to insure that!

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The Rt. Rev. James A. Pike is Bishop of the Episcopal Diocese of California. Photo by Doris Pinney, Monkmeyer Press Photo Service.

*"The essential truth of sorrow" by Mihran Chobanian*

## Contemporary art forms explored at...

# A FESTIVAL OF RELIGIOU

JAMES R. BLANNING

A MOST unusual festival marked the culmination of an increasing interest in the religious arts on the part of members of First Church (Congregational) in Cambridge, Mass.

The theme of this recent festival was "Man's search for meaning" and various contemporary art forms were explored. To open the special week, Dr. David Johnson directed the church's choirs and the brass quartet of the Massachusetts Institute of Technology in a Festival of Hymns, using the new *Pilgrim Hymnal.*

Organist of the church, Dr. Johnson, and the Rev. Edward G. Spradling, minister of religious education, organized the committee that planned the festival —with the enthusiastic encouragement of Dr. John H. Leamon, minister of First Church.

The second evening of Festival Week was devoted to contemporary religious drama and featured "Christ in the Concrete City" by Phillip Turner. This quite remarkable modern play was presented in the church chancel by Boston University students under the direction of Suzy Shelton, a graduate student in fine arts at the university.

One of the high points of the festival came on Thursday evening when the Rev. Alvin L. Kershaw, the Episcopal rector of "$64,000 Question" fame, lectured on jazz, describing it as one expression of men's deepest religious experiences.

Mr. Kershaw, born in Louisville, Ky., became familiar as a boy with New Orleans music in the Ohio River excursion boats in the period when many musicians were moving by river to Chicago. It was when studying theology at the University of the South and later at the University of Chicago that he became increasingly interested in the relationship between religious faith and its cultural expression in the arts, particularly popular music.

The rector of All Saints Parish in Peterborough, N. H. developed his theme that jazz has often expressed man's deepest emotions with more honesty and conviction than many other forms of music. To illustrate his thesis, a jazz band from Cambridge demonstrated various forms of improvisation that are the heart of jazz.

On Friday evening, the final night of the festival, the Boston University Chapel Dance Choir under the direction of Mrs. Shirley Paukulis led the congregation in a memorable worship service built around the dance. Recordings by Dr. Howard Thurman, dean of Boston University chapel, and several musicians from the school, skillfully interpreted different religious moods with consummate art and grace.

At the end of the worship service, the public was invited to share in a discussion that attempted to sum up the week's religious experiences in terms of "man's search for meaning."

A special feature of the festival was a graphic arts exhibit, which was open to the public during the week. It was

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Mr. Blanning is associate minister of First Church in Cambridge, Mass., and minister to Congregational Christian students at Harvard University. Photos by Leonar and B. U. Photo Service.

RTS

made up entirely of original religious paintings and art objects, which were assembled mainly from the Boston area. The exhibit was brought together and planned by one of the committee members, Helen Willard, who has been associated with the Fogg Museum in Cambridge and the Museum of Fine Arts in Boston.

Featured were the dramatic mosaic "Elijah" by David Halleman, a well-known Boston artist, and a priceless small water color "Christ and the Disciples" by Georges Rouault, who was described at the time of his death (February 1958) as the modern world's greatest religious painter.

The festival was financed largely by the contributions of church members who served as patrons. Contributions were also received at some of the services to help in defraying costs.

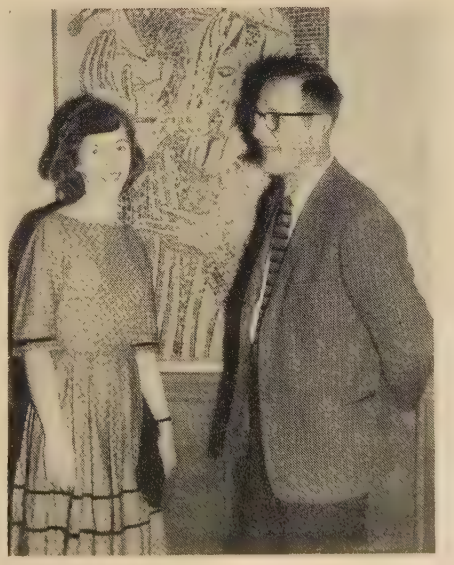
The attendance at and the interest in all events were exceptional. Mr. Kershaw, as might be expected, drew heavily. But the hymn festival and the service of worship with modern dance were both extremely well attended.

Without Mrs. Robert Funkhouser, the mother of four small children who somehow found time to serve as chairman of the Festival Committee, First Church's Festival of the Arts would not have been the inspiring success that people in Cambridge are still talking about!

Others who made the festival possible were Dr. Leamon, Mr. Spradling and Dr. Johnson. All of us recommend a Festival of the Arts to all parishes of the United Church of Christ.

*A member of Boston University Dance Choir participates in worship service.*

*Paintings in the religious art exhibit are hung by Helen Willard, a member of Festival Committee.*

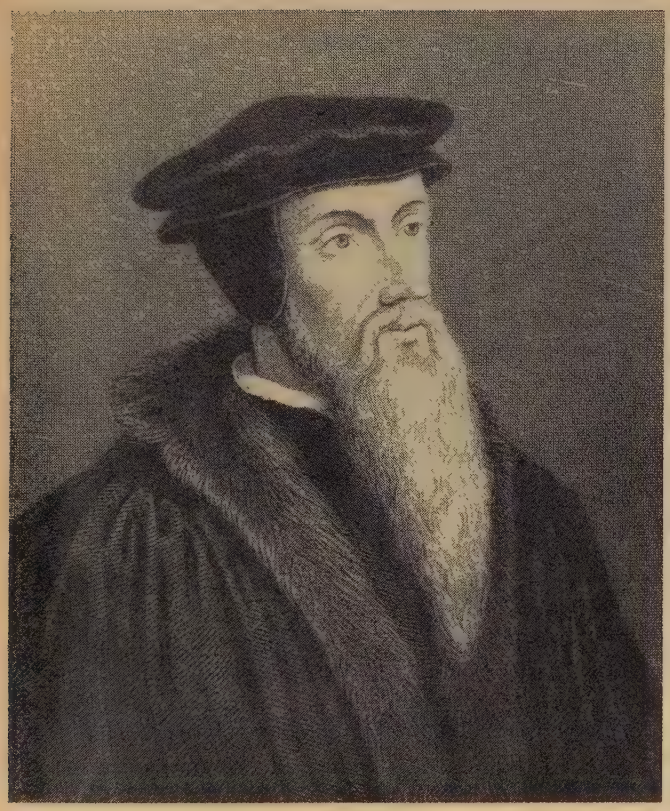


*Mrs. Robert Funkhouser and the Rev. Alvin L. Kershaw with mosaic "Elijah."*

# Our Reformed Heritag

## *In observance of the 450th Anniversary*

ALBERT C. RONANDER



*John Calvin*

THE course of Protestant hymnody at the time of the Reformation ran in two main streams: the Lutheran and the Reformed. The first was characterized by the sturdy German chorals. They were largely folk songs of the German people, often secular in character and origin, that were dissociated from their secular words and wedded to sacred texts. Two of the most familiar are "A Mighty Fortress Is Our God" and "O Sacred Head Now Wounded."

The chief architect of the chorals was Martin Luther. Out of his profound study of the Bible, especially the *Psalms* and the New Testament, he came to see that the exclusion of the laity in the music of the church was a fundamental violation of ancient Christian teaching and practice. Writing in 1528 to Spalatin, a friend, he said: "Unquestionably, in the early church the people sang much that only the priests and clerics now sing. I propose after the example of the prophets and the early fathers to write for the people some hymns and spiritual songs that, by the help of song, the word of God may abide among them." Luther not only did that—writing thirty-six hymns in all — but he utilized the songs of the people, which they sang in their homes and social gatherings since they were forbidden to sing in church, and adapted them to sacred texts just as the psalmists had done centuries before. Luther saw no reason, as he expressed it in his typically pungent way, "why the devil should have all the good tunes." From this came the magnificent and stirring chorals that later were to blossom so gloriously in the music of Bach and Beethoven, Mendelssohn and Brahms.

Luther ranked music second only to theology in the life of the church and he freely drew from all sources, judging music not in terms of its associations nor its utilitarian value but solely in terms of its excellence. Unfortunately Luther's influence did not extend much beyond the borders of Germany and the Lutheran churches of his time, so that it wasn't until the nineteenth century that the beauty and strength of the chorals were generally felt. The second great stream of Protestant music and song that emanated from Geneva under the influence of John Calvin was known as the Reformed tradition of hymnody or, better, psalmody. It has exerted a decisive influence within Protestantism since the sixteenth century.

This year marks the 450th anniversary of the birth of John Calvin on July 10, 1509, in the French provincial town of Noyon and the 400th anniversary of the publication of the definitive edition of his monumental work, *The Institutes of the Christian Religion.* Appropriate observances will be held commemorating his significant and lasting contribution to the theological and liturgical renewal of the church and the release of a new dynamic ethos in the common life of Western Christendom. What can be said of his role in promoting the songs and praises of the church?

It has frequently been charged that Calvin was totally lacking in any appreciation of music, indeed that he was actually hostile to it. So learned a scholar as Paul Henry Lang has claimed that Calvin "purposely broke down the musical traditions so carefully preserved by Luther" and that his attitude was one of "inexorable severity." There is an undeniable measure of truth in that charge.

Calvin did oppose the use of musical instruments in church and he permitted only psalms, metrically arranged, to be sung in unison by the people. He avowedly had no liking for the earliest music of the church, plainsong, because of its Catholic connections, and he undoubtedly allowed theological scruples inordinately to affect and color his sense of musical discrimination.

Yet, in all of this, he was not express-

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Mr. Ronander is administrative assistant to the General Council of the Congregational Christian churches. Photos of etchings are by Charles Phelps Cushing, New York.

# n Music and Song

## e birth of John Calvin

ing an attitude of hostility to music *per se* but only to its abuses, particularly to the elaborate, complex polyphonic music of the Mass, which reduced the congregation of believers to the status of listeners and in many of its forms approached the theatrical.

### Solemn Spirit

It was Zwingli, himself a poet and a musician, who was prepared to suppress and remove all music from the worship of the church. This had also been the attitude of Wyclif, one of the important forerunners of the Reformers, who reflected in his thinking the fears of St. Augustine that the powerful sensuous qualities of music would detract from, rather than enhance, the solemn spirit of worship.

While Calvin could appreciate what was valid in this point of view, he adopted for himself a much more moderate position. His measured words in the *Institutes* were these: "Singing in itself is good and useful. It adds a dignity and grace to sacred actions and is very efficacious in exciting the mind to a true concern and ardor of devotion, provided that it accompanies the affection of the heart. . . . Yet, great caution is necessary, that the ears be not more attentive to the modulation of the notes, than the mind to the spiritual import of the words."

It is well to remember that when Calvin was forced to leave Geneva in 1538 because of a dispute with the city council concerning the Lord's Supper, he fled to Strassburg where Lutheranism was firmly established and where the singing of chorals was a central feature of the services. Undoubtedly this made a deep impression on him and did much to convince him of the importance of congregational singing in worship. It is more than merely coincidental that Calvin's first psalter, known as the *Strassburg Psalter* or *French Psalter,* upon which all subsequent psalters were based including the English and Scottish, was issued while he was in Strassburg in 1539. Upon his triumphant return to Geneva in 1541, he gave vigorous leadership in promoting the musical participation of the people in the services of worship and family devotions.

It was Calvin who offered protection, encouragement and support to Clément Marot and Theodore Beza in Geneva and made it possible for them to use their great gifts as translators and poets to transpose the psalms into the vernacular and into familiar poetic meters suitable for congregational singing.

### Simple Tunes

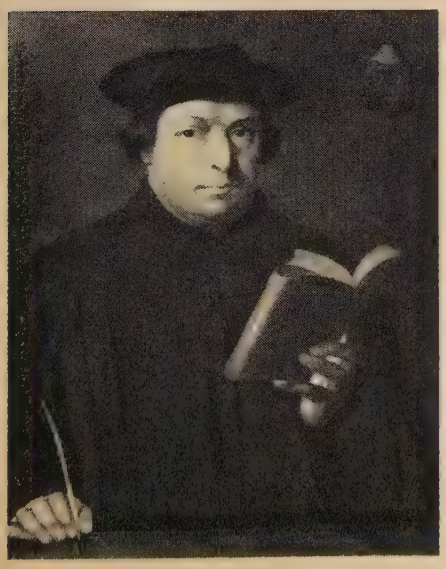
Clément Marot had been a distinguished poet in the court of Francis I. His translations of the psalms into French, set to simple tunes, became so popular that they were sung in court, many of the courtiers having their own special psalms.

Indeed, they became so popular and did so much to further the Reformed cause, just as the chorals had spread Luther's ideas in Germany, that the church authorities became alarmed and Marot was compelled to leave the country. It was to Geneva that he fled and there he found sanctuary.

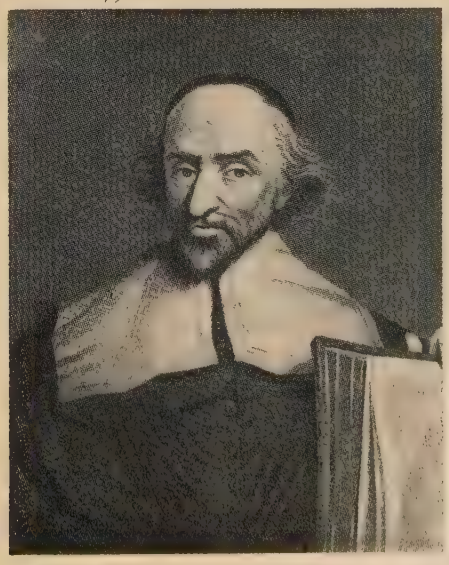
Theodore Beza was a famous Hugue-

*(Continued on page 35)*

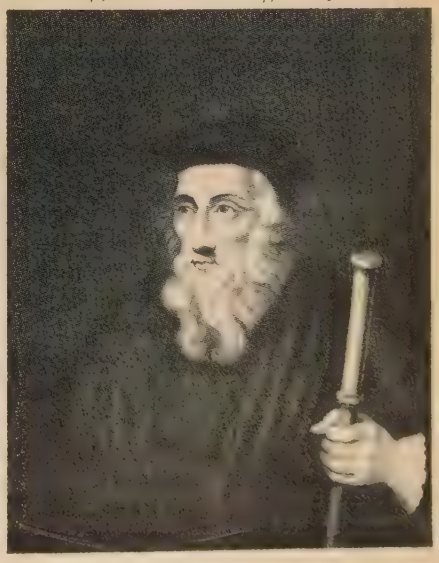
*Martin Luther*



*John Knox*



*John Wyclif*



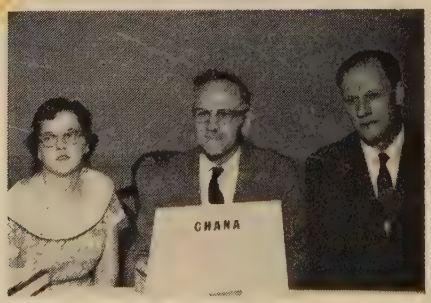
# World Mission Appraised b

*Margaret R. Blemker, at left, and the Rev. and Mrs. Harold M. Schoup.*

*Thomas C. Puroff was appointed to Honduras station.*

*John M. Rasche is going to the Japan Mission staff.*

*Mr. and Mrs. Douglas Schneider are awaiting permanent assignment.*




*Area secretary Dr. Theophil H. Twente between Mr. and Mrs. George Sturgen.*

# and R Board

STANLEY H. WILKE

"We were given three days to get out of Iraq," said missionary Harold M. Schoup in reporting to the semi-annual meeting of the E and R Board of International Missions held in Cleveland, Ohio, May 21-22.

Mr. and Mrs. Schoup had just returned from Baghdad, Iraq, where Mr. Schoup served as business manager of the American School for Girls. When asked if they were expelled because they were Christians, Mr. Schoup replied that Moslems do not distinguish between church and state so that it is difficult to determine the real reason for their expulsion from the country. "Most likely we were expelled because we are Americans," he said.

### Courteous Treatment

The request that Mr. and Mrs. Schoup leave came in the form of a summons to appear at the Baghdad police station. Upon his arrival, Mr. Schoup said, he realized that he was not the only one apprehended. The secretary of the Baghdad Y.M.C.A. and another missionary couple were also there in the station. The order to leave was finally extended two additional days by the polite Iraqis to give Mr. and Mrs. Schoup time to get their affairs in order. They were given complete freedom of movement about the city during this period.

Both Mr. Schoup and his wife, who is also an ordained minister, emphasized that they were always given courteous treatment. In addition to arranging property matters for the Girls' School, during this limited time all furniture had to be sold, personal belongings packed, travel plans arranged and the usual multitude of details attended to before departure. They returned to New York via Beirut, Lebanon, and Istanbul, Turkey.

Eleven new missionaries were appointed at this semi-annual meeting, which was presided over by Dr. Elmer H. Hoefer, president of the Board of International Missions. Virginia Carson of Spartanburg, S. C., and John Maitland Rasche of Evansville, Ind., were assigned to the staff of the Japan Mission. Thomas C. Puroff of Cincinnati, Ohio, and the Rev. and Mrs. Stuart V. Goude of Condon, Ore., were appointed missionaries to Honduras. Mr. Goude is presently serving as minister of the Congregational Christian church in Condon and Mrs. Goude is a former missionary to Bolivia, having served there under the Methodist Board from 1928 to 1942.

Two new missionary couples appointed to Ghana, Africa, were Dr. and Mrs. John Siegfried of Philadelphia, Pa., who will be assigned to one of the mission hospitals, either in Adidome or Worawora, and Mr. and Mrs. George W. Sturgen of Lewisburg, Pa., appointed to the Ghana staff where Mr. Sturgen will serve as business administrator. Another missionary couple appointed by the board was Mr. and Mrs. Douglas Schneider of Chelsea, Mich., who have not been assigned as yet.

In another important action the board invited the Rev. Chester L. Marcus, secretary for racial and cultural relations of the Council for Christian Social Action, to go to Ghana on a special one-year assignment, pending the approval of a sabbatical from his present post. Mr. Marcus would teach two terms at Peki Seminary in Transvolta, Ghana.

### Medical Work

Missionaries home on furlough gave interesting ten-minute capsule reports on their respective fields. Mabel P. Burket, R.N., home from Africa on her first furlough after serving there for two and a half years, was enthusiastic about the medical work being done at the Worawora Hospital in northern Ghana.

Louise Filger, who has completed ten years of service on the staff of the Pablo Menzel School in San Pedro Sula, Honduras, pointed out that the church in this Central American republic is rapidly changing. Local congregations are now taking over more and more responsibility and also assuming a larger portion of their financial obligations. And for the first time, the congregation in San Pedro Sula now supports its own pastor.

Mr. and Mrs. Albert A. Schwenke, missionaries to Ghana since 1953, told the group of the challenge confronting the Protestant mission in Africa. There are now 350 self-supporting congregations in Ghana, all served by African ministers and catechists. A cordial relationship exists between the Government of Ghana and the missionaries.

Four of the six missionaries on the Ecuador staff were also at the meeting. The Rev. and Mrs. Paul H. Streich and the Rev. and Mrs. Eugene R. Braun have been home on furlough and will return to Ecuador soon. They emphasized the need to develop local leadership among the Andean Indians through leadership programs such as the one being developed at the student center at Uyumbicho.

### World Resumé

Dr. Dobbs F. Ehlman, executive secretary of the Board of International Missions, who carries the portfolio for the Ecuador Mission, emphasized the need to educate the Andean Indians.

Margaret R. Blemker, American Board secretary for the Middle East as well as secretary for Iraq for the Board of International Missions, expressed the hope that the present situation in Iraq was only temporary and the way would open soon for vital Christian witness in that country. The future plans of the Harold Schoups are now under careful consideration.

The Rev. Paul R. Gregory, secretary for the Pacific Area, introduced the Rev. Tai Akagi of Japan, who is at present serving on the staff of Heidelberg College in Tiffin, Ohio, where he teaches theology. Mr. Gregory announced that Dr. S. C. Leung, moderator of the Hong Kong Council, will be a representative to General Synod at Oberlin, Ohio, in July.

Dr. Theophil H. Twente, secretary for Honduras, Africa and India, presented an enthusiastic report stating that the Evangelical Church of Honduras plans to send its first fraternal delegate to the General Synod meeting.

Guests at the board meeting included Mrs. Roy Corman, who brought greetings from the E and R General Council. Charlotte Reid and Mrs. Edward F. Douglass represented the American Board. The Rev. Rodney Heckman, chairman of the E and R Commission on World Service, discussed the challenge in South America.

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Mr. Wilke is director of missionary education on the staff of the Board of Christian Education and Publication of the E and R Church. Photos are by the author.

*Terrace on east side of Good Samaritan Home overlooks the Mississippi.*

THEODORE C. BRAUN

# MODERN E and FOR AGE

On a much traveled boulevard that follows the contour of the Mississippi River as it makes a big bend around St. Louis from north to south stands the new and imposing E and R Good Samaritan Home for the Aged.

### Sweeping View

The modern building is set some 500 feet back from the street on a knoll that rises above street level. The approach to the building is through a park-like area and over a bridge to the main entrance at the second-floor level.

Here the visitor abruptly finds himself in a totally different world as he looks across the spacious lounge and through the large picture windows to see open country spread out before him.

Stepping across to the other side of the lounge, he discovers that the home is perched on a high bluff overlooking the Mississippi River, with field upon field of fertile river-bottom farms stretching as far as he can see into Illinois.

The open terrace in front of the building affords a sweeping view for mile upon mile up and down the mighty "Father of Waters." Watching the boat traffic on the river affords many hours of pleasure for the residents of the home.

At almost any hour of the day or night, they can see strings of barges gliding by with their loads of petroleum or grain or automobiles or other freight being moved cheaply and safely to their destinations. Ferry boats, tugs of various kinds and pleasure craft, both large and small, are all part of the passing parade.

### Oldest Institution

Designed by architects Hellmuth, Obata and Kassabaum Inc., who also created the ultramodern Lambert Airport in St. Louis, the new Good Samaritan building marks a sharp departure for the 103-year-old home, which is the oldest benevolent institution affiliated with the Evangelical and Reformed Church. It was originally established as a hospital by the Rev. Louis E. Nollau but it has served as a home for the aged since 1905.

It has stood at several locations, the most recent being a converted hospital building in another part of the city, which is rapidly deteriorating. Now, with its sparkling new $1,250,000 building in south St. Louis, it is the first modern home for the aged in St. Louis.

On the second- or main-floor level are the administrative offices, chapel, lounge and recreational facilities, social and dining areas, and the kitchen.

### Fireproof Building

The first and third floors have bedrooms for the 150 residents. Thus almost all residents are within one floor of the central social area. Each of the residential floors has attractively furnished single rooms with lavatories and a few double rooms. It also has its own lounge, sun room, sewing rooms and small snack kitchen. On the fourth floor are complete medical and dental clinics for the residents and rooms for patients confined to their beds. Heating and air-conditioning equipment are also on the fourth floor.

Construction, which is fireproof throughout, is of reinforced concrete frame. Angled wall panels of alternating brick and glass on the residential and

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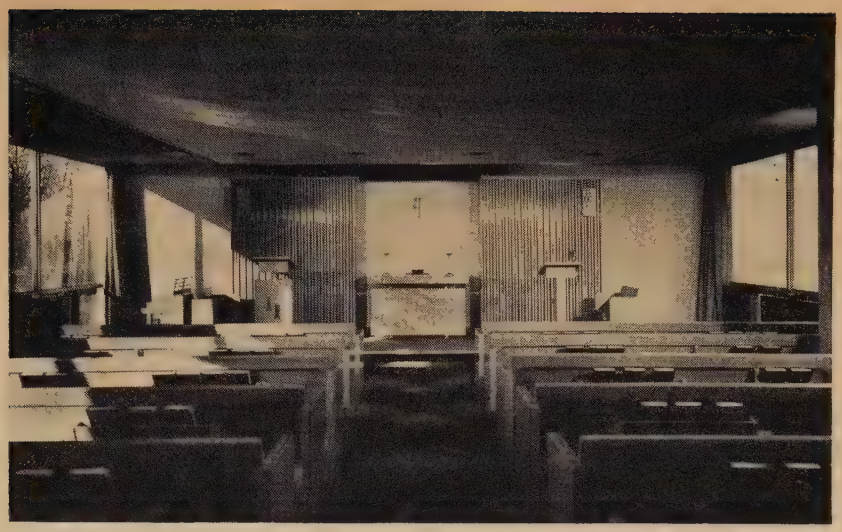
Dr. Braun is co-editor of *United Church Herald*. Photos by Ezra Stoller and Francis Scheidegger.



*Cheerful, sun-lit chapel, contemporary in design, is scene of Sunday morning worship services.*

# OME

# EDICATED

*Residents' rooms, simple in appointments, provide maximal comfort.*

medical floors avoid the monotony of an otherwise long, plain façade. Interior finish is plaster and painted masonry block, with asphalt tile floors.

Dedication of the new building took place several months ago with the Rev. Dr. Alvin J. Munsterman, superintendent of the Bensenville Home for the Aged, Bensenville, Ill., serving as the principal speaker. The men's chorus of Grace Evangelical and Reformed Church, St. Louis, provided special music.

Future plans for the home call for the eventual expansion of the present facilities to accommodate approximately 400 residents.

The Rev. and Mrs. Hermann E. Koenig have been the superintendents of the Good Samaritan Home since 1954. It is managed by a board of trustees, of which Herman H. Gieselman of Bethany Church, St. Louis, is president.

And so while the traffic down the boulevard is faster and the barges on the Mississippi are more modern, the Christian concern that built the first Good Samaritan Home so long ago grows ever stronger!

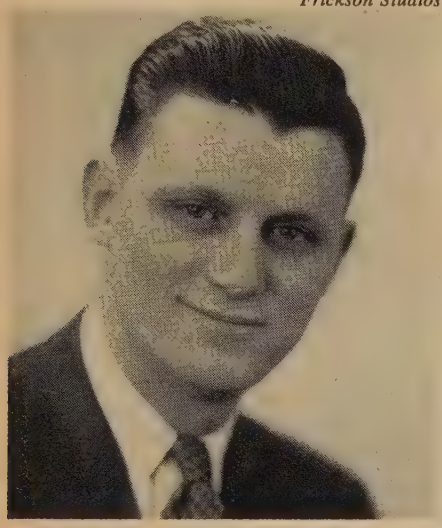
*Members of St. Louis E and R churches join residents of Good Samaritan Home for the dedication service in the chapel.*

# NEWS

WITHIN THE UNITED

## DR. ARTHUR KRUEGER HEADS LAKELAND COLLEGE

*Frickson Studios*



THE Rev. Dr. Arthur M. Krueger assumed the full-time presidency of Lakeland College and the Rev. Dean Louis H. Gunnemann became acting president of Mission House Seminary on July 1, 1959, according to an announcement made after the joint meeting of the executive committees of the two schools held May 20 on Lakeland College campus, Plymouth, Wis.

The college's board of directors elected Dr. Krueger *(at left)* to the presidency in November 1957, and the seminary's board chose Dean Gunnemann as acting president at a meeting in Chicago early this year. Arrangements for the transfer of administrative responsibility were agreed upon by the representatives of the two boards at the May meeting. These developments mark the completion of the program of separation of the college and seminary, which was instituted in 1956 with the election of separate boards. The faculties have functioned as independent units since 1952.

During the past few years, Lakeland College has made important gains in enrollment, campus facilities and steps toward full accreditation. Mission House Seminary is also engaged in a development program designed to secure a stronger faculty, a more adequate library and an expanded curriculum. The seminary program is designed to provide more effective theological training and service to the church.

Dr. Krueger came to the campus in 1951 as president of the college and seminary. Dean Gunnemann assumed the responsibilities of professor of practical theology and dean of the seminary in 1952.

## SOUTH DAKOTA CONFERENCE HOLDS MASS RALLY

ABOUT three thousand people attended Sunday morning and afternoon services held in Huron, S. D., recently, closing the eighty-ninth annual meeting of the Congregational Christian Conference of South Dakota.

Since Huron is the home of the conference office, the committee that planned this year's meetings decided to invite all Congregational Christian churches affiliated with the conference to omit their regular services on "Conference Sunday" and to bring their congregations to Huron for joint services there.

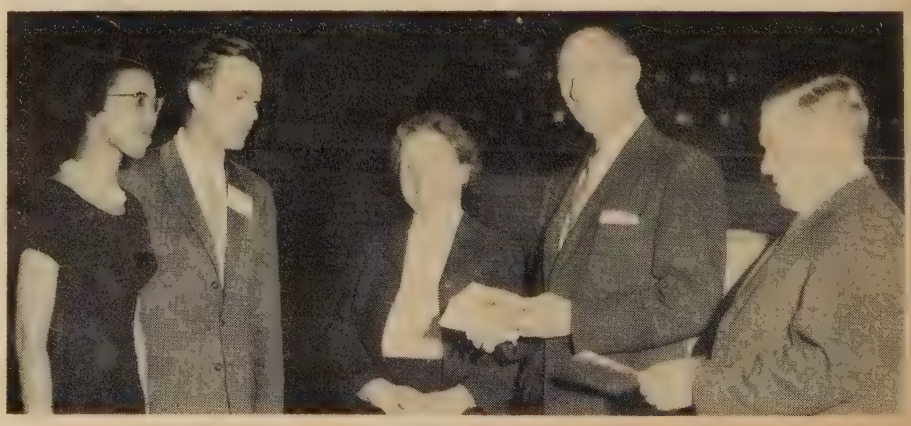
The response was "overwhelming," according to the Rev. Robert P. Seater of Clark, S. D., chairman of the Conference Department of Communication. The speaker at the morning service was Elsie M. Farris of Long Beach, Calif., assistant moderator of the CC General Council, who spoke on "New challenge to Christians."

Featured as part of the morning service was a choir of 300 voices composed of members from numerous churches in the state. Robert Carey of Watertown was responsible for organizing the choir. Mrs. Linne Fuller of Chicago, daughter of the noted Negro singer Rosa Page Welch, served as choir director for the services.

A special luncheon was served to the 300 members of Pilgrim Fellowship in attendance. Miss Farris also addressed this group.

The program at the afternoon service consisted of solos by Mrs. Fuller and a major address by the Rev. Dr. Marcus L. Bach, E and R minister who is professor in the School of Religion at the University of Iowa. His subject was "The will to believe."

The Sunday programs came as the climax of three days of conference sessions that featured speeches by Mr. and Mrs. Guy A. Thelin, American Board missionaries to the Philippines; the Rev. Dr. David H. Sandstrom, associate minister of the CC Missions Council; and the Rev. Walter E. Dobler, representing the Division of Christian Education. Photo shows conference participants *(left to right):* Mrs. Fuller; the Rev. Robert R. Owen, minister of the host church; Elsie Farris; Dr. Bach; the Rev. Dr. Ralph J. Hoffman, conference superintendent.



## TWO E AND R LEADERS HONORED

Ansley

THE Rev. Otto Press of St. Louis and the Rev. Dr. Robert C. Kienle of Kansas City, Mo., were guests of honor at a dinner given by the E and R Board of Business Management in recognition of their outstanding service to the church.

Mr. Press was editor of *Der Friedensbote*, official German-language journal of the Evangelical and Reformed Church, from 1922 until his retirement last December, when *Der Friedensbote* concluded 109 years of publication.

Dr. Kienle, pastor of St. Peter's E and R Church in Kansas City, has been a member of the Board of Business Management since 1944 and its president from 1953 until his appointment to the General Council of the Evangelical and Reformed Church earlier this year.

Citations expressing the indebtedness of the church for the service these men have given in their respective positions were presented to them. The Rev. Dr. Norman C. Zulauf, pastor of Hope Church, St. Louis, who was elected to succeed Dr. Kienle as board president, presided at the dinner. In the photo Dr. Kienle *(right)* shows his citation to Mr. Press *(center)* and to Dr. Zulauf. The dinner was held at St. Paul's Church in St. Louis during the recent semi-annual meeting of the Board of Business Management.

The Rev. Robert F. Tormohlen of Edwardsville, Ill., was elected to fill the unexpired term of Dr. Kienle as a member of the board. Fred C. Smith of Allentown, Pa., will fill the unexpired term of the late George W. Hummel, whose death occurred last January. John W. Cooper of Philadelphia, takes the place of William C. Mingle, who died last October.

## MASSACHUSETTS LAY MEMBERS EXPLORE THEOLOGY

THEOLOGY is losing its spinning-wheel status for a small group of laymen at South Congregational Church in Pittsfield, Mass.

Fascinated by the process of "dusting off" theology, the Theological Discussion Group has spent weeks studying Augustine, Luther, Dante and Plato. Concern for an increasing predominance of trivia in church thinking and a growing neglect of the basic thought on which the church was built led the Rev. Raymond E. Gibson, minister of South Church, to organize this "Great Books" type of seminar.

It started with a dozen men and women who spent eleven intense weeks with Augustine's *Confessions* under Mr. Gibson's leadership. Temporarily "completing" Augustine, the group was eager to go on, and so the members continued with Luther's *Treatise on Liberty*.

In the fall of 1958 Dr. Scott Buchanan, former dean of St. John's College, Annapolis, Md., and now a consultant to the Fund for the Republic, joined the seminar to lead a twelve-week series on Dante's *Divine Comedy*. A layman who knows more theology than many clergymen, Dr. Buchanan started working with the group because he wished to see theology restored to its former place in the church and, in fact, in the whole intellectual enterprise.

The core of the seminar, which now has about twenty members, is made up of several "missile men" who spend their working hours battling a Polaris missile deadline at the nearby General Electric Company. These men have near-perfect attendance records. Others in the group are school teachers, a teacher of the dance, housewives, several Roman Catholics and a Jew. A Pittsfield physician belonging to the fast-vanishing family doctor species joined the group for Dante because each Lent he reads the *Divine Comedy* in its original Italian.

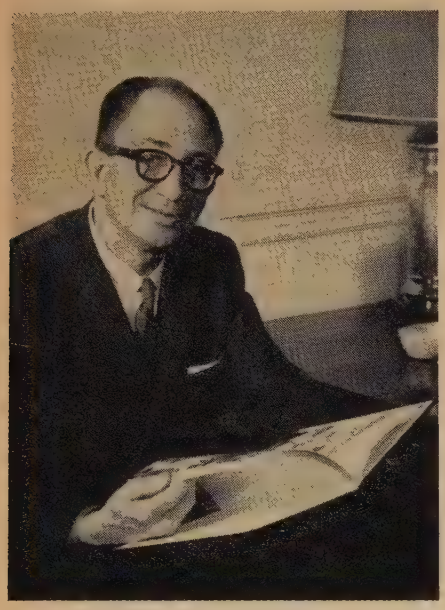
Some of the group actively participate in the discussions. Others just listen and absorb. But all are interested in going on to something new when the current Plato series ends. The discussions often continue along the sidewalk from the parish house to the street or spill over into a member's home, where the talk goes on into the night.

*Ruth Haskins*

Gene Mitchell

Continued on next page

# PACIFIC UNIVERSITY ELECTS NEW PRESIDENT



Dr. Miller A. F. Ritchie, now president of Hartwick College, Oneonta, N. Y., has been elected president of Pacific University, Forest Grove, Ore., a member of the Congregational Christian College Council. His term of office will begin September 1, 1959.

Dr. Ritchie will fill the position left vacant when Dr. Charles J. Armstrong resigned last August to become president of the University of Nevada. During the interim the Rev. Dr. Paul A. Davies, recently retired as minister and superintendent of the Congregational Conference of Oregon, has served first as chairman of the administrative committee and more recently as acting president.

Dr. Ritchie grew up in Virginia and received his B.A. degree from Roanoke College, Salem, Va., in 1932 and later his M.A. degree from the College of William and Mary. He did advanced study at New York University and has received honorary doctorates from the Florida Normal and Industrial Memorial College, St. Augustine, from Roanoke College and from Wagner College, Staten Island, N. Y.

After serving for several years as a public-school teacher and supervisor, Dr. Ritchie became a member of the faculty of Roanoke College and from 1946 to 1953 was professor in human relations and head of that department at the University of Miami. Since 1953 he has been president of Hartwick College, an institution related to the Lutheran churches. From 1942 to 1946 he was an officer in the Navy.

Pacific University now has a student body of 700 with a beautiful campus and a growing enrollment. It is one of the strong liberal arts colleges in the Pacific Northwest. The college's ever-increasing circle of friends looks forward with confidence to the years ahead.

# SIX VOLUNTEERS BEGIN YEAR OF SERVICE

On June 1 six young women arrived at six different service locations to continue their year of voluntary service. They had just completed a two-month stay at the Voluntary Service Training Center, Pottstown, Pa., during which time they were given instruction in various aspects of the church's life and work.

After the first month each volunteer had the opportunity of expressing her preference for a field of service from among approximately forty projects representing many facets of benevolent work within the United Church of Christ. She then received specialized training during the second month to prepare her for her chosen field of service.

This program has been in operation in the Evangelical and Reformed Church since 1955, and more and more interest is being evidenced by persons of Congregational Christian background. The current group of trainees is representative of both communions of the United Church. It is only a coincidence the present class is composed entirely of girls, for representatives of both sexes usually participate.

Of interest to *Herald* readers are the names of these volunteers and their places of assignment (given in parentheses following each name). They are *(left to right):* Mary Gilbert of Cincinnati, Ohio (St. Paul's Home, Greenville, Pa.); Barbara Steeb, Ann Arbor, Mich. (Bethany Children's Home, Womelsdorf, Pa.); Barbara Moffitt, Brockton, Mass. (Back Bay Mission, Biloxi, Miss.); Mabel Ziegler, Tiffin, Ohio (St. Mark's Church, Milwaukee, Wis.); Trudi Preiswerk, Basel, Switzerland (Fort Wayne Children's Home, Ind.); Lois Blesy, North Boston, N. Y. (Kenwood-Ellis Center, Chicago). Henry Tani, director of E and R youth work, was one of a dozen instructors who presented various aspects of the church's program including evangelism, communications, work with children, youth and adults and mission enterprises.

With the completion of their training, these young women join eight other volunteers who participated in earlier training sessions to make a total of fourteen volunteers now serving a like number of institutions in the United States.

The one-year voluntary service program described in the flyer "Voluntary Service Is for You" is growing in importance among concerned people in the United Church. Persons of any age above high school may apply. The next training unit begins in October and applications are now being processed for that period.

Those interested in giving a year to the church and its causes on a subsistence basis may write to Department of Voluntary Service, United Church of Christ, Pottstown, R.D. 2, Pa. for full information.

*Edward L. Schlingman*

# CHICAGO CONGREGATIONALISTS HONOR DR. BERGHOEFER

THE Rev. Dr. Frederick J. Berghoefer has been minister of St. James Congregational Church on the North Side of Chicago for fifty years. A testimonial dinner was given in his honor recently, at which members of his congregation, former members now living in other parts of the city and many friends gave expression to their esteem for this pastor who has served his church faithfully for a half-century.

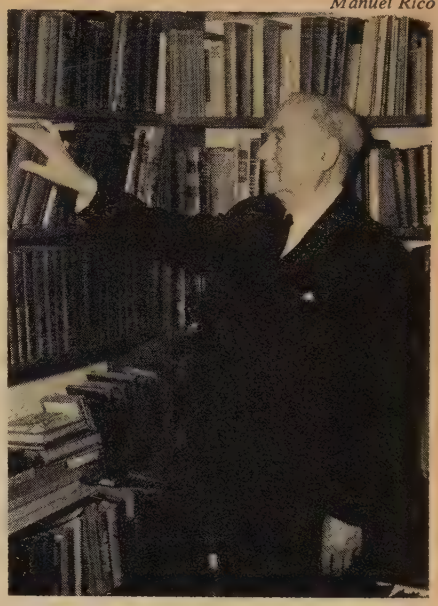
Included among the speakers were Dr. Niel E. Hansen, general director of the Chicago City Missionary Society; Dr. Clarence F. McCall Jr., associate superintendent of the Congregational Christian Conference of Illinois; and the Rev. Benjamin H. Kissler of Denver, Colo., pastor at large.

Pastor Berghoefer was born in Germany's Rhineland and came to the United States in 1905, after having spent four years serving the Y.M.C.A. in England. While studying at Westminster Chapel in London, he met a professor from Chicago Theological Seminary who encouraged him to come to the United States to assist with the ministry the Congregational churches were then seeking to establish among German immigrants in the Great Plains area.

In Chicago Mr. Berghoefer enrolled at the German Institute of Chicago Theological Seminary and later received his Bachelor of Divinity degree. He served several churches in North Dakota before going to St. James Church in Chicago, then a German-speaking congregation.

Mr. Berghoefer has also carried wider Christian responsibilities as secretary and treasurer for South American missions of the German Conference of Congregational Churches serving Brazil and Argentina with a membership of over 35,000 people. He also served as chairman of the Illinois German Conference as well as treasurer.

*Manuel Rico*



# RURAL PASTOR AWARD PRESENTED TO PENNSYLVANIAN

THE Rev. Nevin Richards Frantz, pastor of the Arendtsville Charge, Mercersburg Synod, Pa., received the Rural Pastor Award of the E and R Board of National Missions in a public ceremony at Arendtsville, Pa., on May 17.

This award, the fourth granted by the board, was voted on recommendation of the Mercersburg Synodical Council in recognition of twenty years of outstanding service.

Following his graduation from Lancaster Seminary in 1939, Mr. Frantz held two brief pastorates and then in 1944 became pastor of the rural Arendtsville Charge, composed of Zion Church, Arendtsville, and Trinity-Benders Church, Biglerville. During his ministry he has engaged in many community projects beyond his parish and has held various responsible offices in his synod. He has served as a delegate to several General Synods and is currently a member of the committee on town and country church of the Board of National Missions and of the Commission on the Welfare of the Union Church.

Over three hundred parishioners, neighbors and friends attended the ceremony at Zion Church at which the award was presented by the Rev. Shirley E. Greene, town and country secretary. He is shown in the photo *(right)* presenting the award to Mr. Frantz, with Mrs. Frantz also present.

Other participants in the service are also shown *(left to right):* the Rev. Dr. Alfred C. Bartholomew, professor of rural church work at Lancaster Theological Seminary; President James W. Moyer of Mercersburg Synod; and the Rev. Donald R. Moul, chairman of Mercersburg Synod's committee on town and country church.

The Rural Pastor Award, established in 1953, recognizes "a long period of consecrated and effective service in town and country churches" with at least five years in the present church and "some distinct contribution toward solution of problems affecting the town and country church."

# NEWS of the WORLD

## BIBLE SOCIETIES MARK ANNIVERSARIES

RNS

SCROLLS marking their 150th anniversaries were presented to four Bible societies by the American Bible Society at its 143rd annual meeting in New York City. Shown *(left to right)* are: the Rev. Gerald E. Boyce of Syracuse, N. Y., Eastern District secretary of the American Bible Society, who accepted the parchment for the Bible Society of Maine; Dr. Robert W. Coe Sr., Congregational Christian clergyman of Boston, executive secretary of the Massachusetts Bible Society; the Rev. Richard H. Ellingson, American Bible Society distribution secretary for the United States; Carl L. Cleaver, president of the New York Bible Society; and Dr. Rockwell Harmon Potter, Congregational Christian clergyman of Hartford, president, Connecticut Bible Society.

During 1958 the American Bible Society achieved its highest annual world-wide distribution of scriptures, totaling 16,629,496 volumes, according to President Daniel Burke. Distribution in the United States reached a total of 9,188,987 volumes, another peacetime record.

The previous world-wide record was reached in 1951 when the society distributed 16,000,000 volumes, and the United States record was made in 1954 with 9,000,071 copies.

## FRENCH REFORMED CHURCH OPENS JUBILEE YEAR

THE 400th anniversary synod of the Reformed Church of France, held in Paris during the closing days of May with more than 2,000 delegates, representatives from other churches and visitors present, was one of the first in the series of events in Europe celebrating the Reformed and Presbyterian Jubilee *(See* United Church Herald, *January 29, 1959)*.

Held in the Church of the Oratoire, across the street from the Palace of the Louvre, the anniversary synod marked the completion of four centuries since the Huguenot congregations of France brought the first national system of Calvinist church government into existence.

In his opening address, Rector Jacques Courvoisier of the University of Geneva set the theme for the synod by stressing the unity of modern Christianity. Noting the long history of close relationship among the churches of Reformed and Presbyterian heritage, Dr. Courvoisier also pointed out the increasing cooperation between all Christian bodies today.

Following the opening session, delegates gathered at the Admiral Gaspard de Coligny monument in the courtyard of the church *(see photo)* for a service commemorating the sacrifices of early French Huguenots. The monument stands within sight of the bell towers of the Church of St. Germain l'Auxerrois.

At the conclusion of the anniversary synod, many of the representatives from other churches moved on to Geneva to take part in the jubilee celebrations scheduled there. Dr. John R. C. Haas of Evansville, Ind., vice president of the Evangelical and Reformed Church, and Dr. Alexander Toth of Lancaster, Pa., editor of *Reformatusok Lapja*, represented the United Church of Christ at these events.

*Alliance Photo*

## BOSTON PROTESTANTS ATTEND COMMUNION BREAKFAST

More than 5,000 men attending the ninth annual Protestant Laymen's Communion Breakfast in Boston were told that the "tragedy" of the world today is that mankind is trying to launch out into space before learning how to live together in peace on earth.

"We, who haven't yet learned how to be neighborly earth-dwellers, are making a gigantic effort to learn how to become space-dwellers," declared Dr. Alvin D. Smith, executive of the New England Synod, United Presbyterian Church in the U. S. A. "Man's ultimate destiny depends not on whether he can learn new lessons and make new discoveries, but upon his acceptance of the lesson taught him 2,000 years ago."

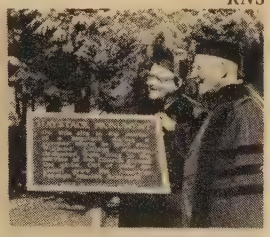
Sponsoring the communion breakfast were the Boston Congregational Club, the Boston Baptist Social Union, Episcopalian Club of Massachusetts, Boston Methodist Social Union and Presbyterian Men's Council of Boston. The men marched in a body *(see photo)* to Mechanics Hall after attending communion in nearby churches.

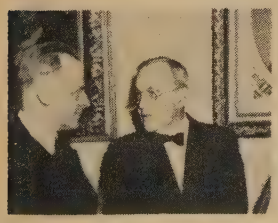
*RNS*

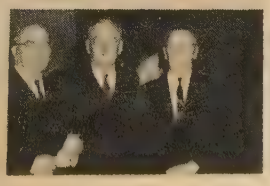
## JOHN FOSTER DULLES: CHRISTIAN STATESMAN

Patriot, statesman and peacemaker, former Secretary of State John Foster Dulles served the church as he did his country, unstintingly, as photos below show. As chairman of the former Federal Council of Churches' Commission on a Just and Durable Peace *(top left)*, lawyer Dulles is shown with other American delegates to the international conference of church leaders on the problems of world order, 1946, held at Cambridge, England.

*RNS*







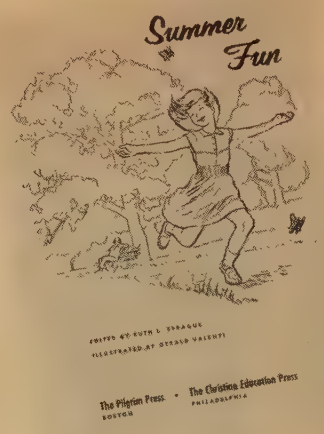
Center left, he chats with Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, at a symposium in New York, 1949, on "Christian responsibility in world affairs."

While a United States delegate to the United Nations *(lower left)*, Mr. Dulles addressed the final meeting of the Department of International Justice and Goodwill of the Federal Council of Churches in New York in 1950. (The Federal Council merged with other groups that year to form the National Council of Churches.)

Top right, Secretary of State Dulles inspects the Haystack Monument at Williams College, Williamstown, Mass., marking the historic prayer meeting in 1806 during which five students dedicated themselves to go as missionaries to other lands.

The Presbyterian layman congratulates his only daughter, Mrs. Robert Hinshaw *(center right)*, on her graduation in 1958 from Union Theological Seminary, New York City. At the Fifth World Order Study Conference in Cleveland, Ohio, last fall sponsored by the National Council of Churches' Department of International Affairs *(lower right)*, Mr. Dulles is flanked by Methodist Bishop G. Bromley Oxnam of Washington, D. C., *left*, and Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council.

# What to Do This Summer




ALICE & DONALD J. RENAUD

"MOTHER, what is there to do?" It was a hot, lazy summer afternoon but that question had been asked at our house every day since school closed.

It set me to thinking: "What is wrong with our summers, anyway?" And I also remembered that at the close of every summer we always said: "We surely didn't accomplish all the things we hoped to, did we?"

### Summer Adventure

Perhaps what we needed was more consistent planning of our summer activities. We always had good intentions, but they didn't seem to work out the way we hoped. Each year we had tried to take a few days' vacation away from the farm, but why couldn't every day and every week be an exciting adventure, just as well as the days on which we traveled? Even those days, I was sure, could be more profitable with some advance planning.

What was the answer? At about that time, our family was asked to experiment with one of the Family Resource Books—this one entitled *Summer Fun.* Its title sounded promising and when the book arrived we quickly scanned it for ideas. As we worked with it, we found the answers to a number of our summer questions.

Our children were 14, 11 and 4, and with such an age span there are bound to be problems in activities. An idea drawer for the use of our 4-year-old on rainy or restless days proved invaluable. Making a list of ideas for activities also relieved his mother's mind when she was tired or rushed. We had never known how much fun it could be to prepare food together; that had been mother's department. But one session of making doughnuts on a rainy day dispelled that idea and, as the assembly line was set up and put into operation, we had more fun together than we had experienced in a long time. As for the clean-up part, we discovered that when we made up songs as we worked, the time went faster, because who can be unhappy when he is singing? Another evening, while doing the dishes together, we started thinking up crazy names for each other and, before we knew it, the dishes were out of the way. All these and many other ideas we learned from *Summer Fun.*

We are a family that enjoys entertaining, but when we read the chapter in *Summer Fun* about enjoying guests, we found some ideas that proved very popular with our family and our friends. Have you ever tried a "bring-the-whole-family" party? We decided on an outdoor party and invited several families. Of course, that meant a variety of ages, but by planning a very simple menu and some games that everyone could play, we found the party was a lot of fun and we want to do it every year.

One activity that caused much merriment was when the parents played children's games, with father putting on roller skates and mother trying out the bicycle. When the children drew hopscotch patterns on the sidewalk and insisted that their parents play while they kept score, it was fun to see how much the parents had forgotten about their childhood games!

We found that inviting city friends to our farm was most rewarding for both groups. It was fun for us to show them what we did on the farm, and we felt a kinship with them we hadn't known before. Our return visit to the city, on the other hand, was most enlightening. The visit to the zoo, to the broadcasting station and a large factory gave us all an appreciation of city life that made us realize more than ever how interdependent city and country people are.

Last year, due to unforeseen circumstances, we found we would not be able to take our usual summer vacation. But when we read *Summer Fun* and found that another family had experienced the same kind of disappointment, their stay-at-home vacation sounded like such fun that we tried it, too.

### Crowded Itinerary

There were lots of things to do. First, every member of the family helped to make a list of the places he would like to visit that would not involve more than a day's drive from home. And here is a partial list of our visits: the newspaper plant, three large factories that made cereals, one that made corn products, one that made shoes, several churches and synagogues where the minister or rabbi explained the significance of some of the things we saw.

Then, too, we visited a bank, a dairy where milk is processed and milk products are made, a bakery where early one morning we watched bread being baked, wrapped, packed and loaded on trucks for distribution. Every one of these trips was not only exciting in itself but it gave the family something special to look forward to each week.

As a result of our visits to several churches, we became very much interested in the various types of architecture we saw and also in the history of churches in our area. We also studied carefully the differences and similarities in the orders of worship of the churches we visited. This led us to think about the service of worship in our own church and how the order helps people to worship God.

Our own times for family worship were enriched by suggestions in the chapter "Worship Opportunities." In fact, the book *Summer Fun* had so many helps and suggestions for our summer activity that we found ourselves referring to it frequently and finding the assistance we needed.

The climax came toward the close of the summer on one of our trips to a nearby church camp. There we saw a beautiful sunset over the lake and it was the most natural thing in the world to join in singing "Now Thank We All Our God." We felt truly grateful for a summer that had been full of real enjoyment, satisfaction and true family fellowship.

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Mr. and Mrs. Renaud are members of the Congregational Christian church in Newburg, Iowa. Mrs. Renaud is organist and her husband was church treasurer and a church-school teacher for many years.

*Summer Fun* is a Family Resource Book for the July-September 1959 quarter in the Pilgrim Series curriculum of the Congregational Christian churches and the Church and Home Series curriculum of the Evangelical and Reformed Church.

Copies of *Summer Fun* may be purchased from Pilgrim Press, 14 Beacon St., Boston 8, Mass. or 19 S. LaSalle St., Chicago 3, Ill., or from the Board of Christian Education and Publication, 1505 Race St., Philadelphia 2, Pa.

*Building the Church Program*

# XII . . . ADMINISTRATION SERVES THE CHURCH

NATHANAEL M. GUPTILL

In these days when the thinking man's most popular *bête noire* is The Organization Man one can't even talk about administration without an apology. It is said that the church needs more prayer and less administration, more divine communion and less human organization. We are already over-organized.

### Clear Purposes

And this is true.

But the way to keep organization and administration from interfering with the Holy Spirit is not to run away from it. Merely to eliminate organization is to substitute unholy chaos for unholy order in the life of the church. Administration will not disappear if we turn our backs on it. It is a giant too big to lick but docile enough to be harnessed if our purposes are clear.

What are the goals of the critics of organization and administration? They are deepened spiritual life, increased theological and biblical knowledge, more vital Christian commitment, more courageous Christian action growing out of pure Christian motives. How are these goals to be achieved without meetings of concerned people at specified hours and places where purposes are decided upon and programs (yes, that's the only word) are initiated and carried through? We can't even have a simple Quaker prayer meeting without administration.

The relevant question is not: "To administer or not to administer?" The relevant question is: "How do we make administration the servant, not the master, of God's church?"

The goals of church administration are two in number:

1. To make the church a unified organism;

2. To make sure that unified organism is indeed the body of Christ.

Unless the first goal is achieved, the second—and admittedly more important one—is no more than an academic question.

### Prayerful Fellowship

Dr. Henry Smith Leiper is fond of saying: "Some churches remind me of the ancient Chinese proverb, 'You can't hang a jellyfish on a nail!' " Many churches are put together even less solidly than jellyfish. The board of deacons, the Women's Fellowship and the church school have only one thing in common—the same mailing address. The men's club may openly disavow the church, the couples' club often does likewise and sometimes the adult Bible class is almost in competition with the Sunday morning worship service.

Until all of these groups are brought together in a representative council where their common purpose is examined in the course of prayerful fellowship, there is no chance for the church to exist, to say nothing of its being a church.

But when the church is mobilized, the task is only half done. It was said of a friend of ours: "He's as strong as a bull and just about as smart!" A man can be physically whole and spiritually dead. So can a church. When the church has been gathered together and its organization arranged so that there is communication among all its several parts, then it must be sure that every part is related to the Head: Jesus Christ.

The place to begin is with the church council or consistory, making it a praying church in itself, for the central administrative body of the church is like the core of the apple. It can't be rotten without spoiling the rest of the church. On the other hand, if it is truly a company gathered by Christ to pray and serve, it will be an agent spreading health to every limb and nerve and muscle of the whole body.

### Healthy Church

The best practical guide to establishing this kind of healthy church is the *Program and Budgets Builder* published jointly by the CC Missions Council and the E and R Department of United Promotion. We venture to say that nothing issued by our denomination at the national level in recent years has resulted in more increased spiritual vitality at the grass roots than has this helpful stewardship manual. It is brief, authentically Christian in its motivation and extremely easy for any church to follow.

Other helps are available. Perhaps your local church council can be persuaded to sponsor a National Christian Teaching Mission. This is a program of the National Council of Churches, which includes a religious census and self-study by every church in town.

Or if you're not afraid of work and want to do the job thoroughly, get in touch with the Rev. John H. Shope, secretary for city church and urban strategy of the E and R Board of National Missions, and he will outline a program of study and action in which your church can really find its mission and place in the city where you live.

These and other helps will assist your church in making administration a good genie instead of an ogre. The only way to tackle the ball carrier is to knock down the blocker, not to try to run around him. The way to put administration in its place is to face it, tame it and harness it.

In this homey way many a church has rediscovered the meaning of some old biblical words like "redemption," "conversion" and "communion."

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Mr. Guptill is associate secretary and minister of the General Council of the Congregational Christian churches.

This article is the twelfth in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

## MEDITATION

*(Continued from page 14)*

sacrifices that our loved ones can offer.

A visit to a veterans' hospital will certainly stimulate the memory, also. It is not pleasant to think about these things but it is the right thing to do. Not only should we think of those who have made the supreme sacrifice, but also of those who have been handicapped and disabled in the defense of our country. These, our fellow-citizens, have made and are making tremendous sacrifices so that we can be a free people and enjoy the rich land that God has given us.

When we are inclined to complain with self-pity, we can pray, "Refresh thy people . . . stimulate our memory!"

The word "refresh" also means "to freshen in appearance." Of course, appearance reflects personality. What is on the inside will most likely show through on the outside.

It is easy to sit comfortably and complacently clack the tongue in righteous indignation when we read about the prevalence of delinquency or the alarming statistics on crime in our land. However, when we are realistic about it, we must conscientiously reprove ourselves for our own indifference to conditions that foster these things.

As members of the church of Christ, we have a high and holy calling to be concerned about the forces that help to ruin the lives of many. In deep humility we are reminded of the words of the Lord:

"For thus says the high and lofty One who inhabits eternity, whose name is Holy: 'I dwell in the high and holy place, and also with him who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.' " *(Isaiah* 57:15)

Jesus said: "A new commandment I give to you, that you love one another. . . . By this all men will know that you are my disciples, if you have love for one another." *(John* 13:34, 35)

On another occasion he admonished his listeners: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." *(Matthew* 5:14-16)

"O Lord," we pray, "when we let ourselves become indifferent, refresh us with thy Spirit. Help us to be so concerned about the welfare of our fellowmen that our appearance will be so changed that we will always witness for thee."

"Refresh" may also mean "to become vigorous again."

For all the privileges and blessings that are the heritage of the citizens of this land, we owe a deep debt of gratitude, which we can express in Christian citizenship.

During the stress of a war, the fires of patriotism burn high in our lives and no sacrifice is deemed too much if it will help to hasten the day of victory.

It is understandable that our emotional and physical energy has its limitations, and once the war is over there is a general, satisfying feeling of relief. At the same time, however, there also follows a lowering of moral standards. As time goes on, the Christian forces must be alert lest the peace be lost after the victory has been won.

The greatest potential power for good in our land consists of the millions of our people who at some time in life have come face to face with Jesus and decided to make his way their way of life. These followers of the way are always conscious of the other millions in our land who, for various reasons, are living without the inner joy of fellowship with him. They, too, are precious in the sight of God, for Jesus said:

"And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd." *(John* 10:16)

To encourage us, the Apostle Paul suggested: "And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. So then, as we have opportunity, let us do good to all men. . . ." *(Galatians* 6:9)

"Refresh thy people . . . make us vigorous again. Grant that through our lives we may help others who are not of this fold. Help us to express our gratitude for the blessings of a free land by a renewal of thy Spirit within us."

*God of our fathers, whose almighty hand*
*Leads forth in beauty all the starry band*
*Of shining worlds in splendor through the skies,*
*Our grateful songs before thy throne arise.*
*Thy love divine hath led us in the past;*
*In this free land by thee our lot is cast;*
*Be thou our ruler, guardian, guide and stay;*
*Thy word our law, thy paths our chosen way.*
*Refresh thy people on their toilsome way,*
*Lead us from night to never-ending day;*
*Fill all our lives with love and grace divine,*
*And glory, laud and praise be ever thine.*
*Amen.*

### FRONTIERS OF FAITH

"Frontiers of Faith," NBC-TV, has returned to the air with a seven-week series titled "The Gods We Live By." The program is shown on Sundays, 5:30-6:00 P.M. EDT. Dr. James W. Lenhart, CC Board of Home Missions president, and Robert L. Shayon of *Saturday Review* interview guests on a variety of timely topics.

## 100% CHURCHES

The following churches have become 100 per cent subscribers to *United Church Herald* since the magazine began publication October 9, 1958. The church pays the special subscription rate of $1.50 per year for each family and the *United Church Herald* is mailed directly to each home.

### Evangelical and Reformed

139. Lowell Church, Canton, Ohio, Gilbert J. Barthelmew, minister (Southeast Ohio Synod).
140. Christ Church, Fieldon, Ill., Alton E. Loar, minister (South Ilinois Synod).
141. St. Matthew's, Philadelphia, Bertram M. Werkheiser, minister (Philadelphia Synod).
142. St. Paul's, Menomonee Falls, Wis., H. A. Crusius, minister (South Wisconsin Synod).
143. Zion Church, Petoskey, Mich., Theo. F. Gabler, minister (Michigan-Indiana Synod).
144. First Church, Porterfield, Wis., Gerald W. Schrankler, minister (North Wisconsin Synod).
145. Faith-Salem Church, St. Louis (Missouri Valley Synod).
146. St. Paul's, Cleveland, Clemens A. Wahl, minister (Northeast Ohio Synod).
147. Faith Church, Arlington, Tex., Raymond F. Buck, minister (Texas Synod).
148. Christ Church, Beaver Springs, Pa. (Central Pennsylvania Synod).

### Congregational Christian

48. College Avenue, Modesto, Calif., Charles M. Spencer, minister.
49. Killingworth, Deep River, Conn., Malcolm J. Grobe, minister.
50. First United Protestant Church, Hilo, T.H., Wilfrid H. Bunker, minister.
51. Old Union, Lebanon, Ind., William B. Sharp, minister.
52. First, Auburn, Mass., George A. Hodgkins, minister.
53. Webster, Dexter, Mich., Asa T. Compton, minister.
54. First, Six Lakes, Mich., R. Albert Potts, minister.
55. Pilgrim, Duluth, Minn., William L. Halfaker, minister.
56. Christian, Weaubleau, Mo., Charles H. Evers, minister.
57. First, Crete, Neb., J. F. Balzer, minister.
58. Congregational Church of Warren Township, Plainfield, N. J., Robert Leland Dymond, minister.
59. Congregational Church of Christ, Hope, N. D., Tyler P. Kriedeman, minister.

# LETTERS

Rochester, Wis.

TO THE CO-EDITORS:

I am convinced that it is high time that issue was taken with some of our churchmen and women who have the irresponsible idea that music must fall into a certain pattern to be meaningful and worshipful, which would eliminate most of the most beautiful of the music heard in weddings.

In "The wedding is a ceremony but . . ." by June Hamersma *(May 21)*, such old-time favorites are declaimed as being unfit for a wedding because they were originally heard in secular performances. It is not fitting that "Oh Promise Me," "I Love You Truly" and "Because," among others, should be played at weddings because they weren't originally written expressly for the church.

Believe me, this is childish. If it is beautiful and will recall in future years the moment in which husband and wife stood together and vowed their vows before God, then it is fitting. This is something for the bride and groom to determine.

All too briefly, allow me to compliment the author on her otherwise good and competent article.

*Jack D. Forest*
*Minister,*
*First Congregational Church.*

★

Westfield, Mass.

TO THE CO-EDITORS:

The article titled "The wedding is a ceremony but . . ." *(May 21, 1959)* was tops. Our church organist, who knows church music well, happened to see the article and promptly underlined, "exclamation-pointed" and otherwise marked his enthusiastic approval of the suggestions pertaining to the choice of wedding music. We both agree we would like to have additional copies of the article if they can be made available. We feel it will be helpful to both of us if we can give a copy to couples when they first come to us with their wedding plans.

*Chandler W. Gilbert*
*Minister,*
*First Congregational Church.*

★

Lake Grove, Ore.

TO THE CO-EDITORS:

As a busy mother and a part-time registered nurse, I don't have much time for reading but I do take time to read the *Herald.* It offers so much in the way of knowledge and inspiration that I feel all should read it.

*Patricia (Mrs. Donald) Carver*
*Member, Lake Oswego Church.*

★

Houston, Tex.

TO THE CO-EDITORS:

Forgive me, but I am a little disturbed by the whole tenor and thesis of the article by Elizabeth R. Achtemeier in the May 21 issue entitled "Is Christian faith just a matter of personal opinion?"

The author insists that we must find the foundation of our faith in "holy history" and adds: "We affirm this when we confess the Apostles' Creed in the Sunday service." And the Apostles' Creed is then presented as the foundation of our faith. Is not this rather disturbing? It seems so to me on two counts:

1) Is it not here implied that the Congregational tradition of respect for the integrity and "opinion" of the individual, in his faith, is to be softly dropped into the discard? The constitution of our local Congregational church guarantees that "each member shall have the undisturbed right to follow the word of God according to the dictates of his own conscience, under the enlightenment of the Holy Spirit . . . through reason, faith and conscience." What is to happen to this glorious and wonderful freedom of our Congregational tradition?

2) If the foundation of our faith is to be found by affirming the Apostles' Creed, that, indeed, leaves some of us out in the cold. For I do not believe in the Apostles' Creed. . . .

I do respectfully ask these questions, especially in view of the whole future of our Congregational freedom in the proposed merger in the United Church of Christ.

*Harvey Swanson*
*Minister,*
*First Congregational Church.*

★

Webster Groves, Mo.

TO THE CO-EDITORS:

The *United Church Herald* of June 4 has given us an interesting and exciting picture of the important documents and issues that will be under consideration at the second General Synod in Oberlin, July 5-9.

To the editorial references to the proposed Statement of Faith the Commission wishes to add emphasis by quoting from its own report to the effect that the proposed Statement of Faith is to be "understood as a testimony of the United Church of Christ to the faith commonly held among us in words of our time and not as a substitute for or revision of the ecumenical creeds of the conferences, platforms and covenants of the communions joined in the United Church of Christ. . . ."

It would also wish to supplement the editorial by emphasizing that it is most earnestly hoped that the proposed Statement of Faith will find a place in congregational worship.

*Elmer J. F. Arndt*
*Chairman, Commission to Prepare a Statement of Faith, United Church of Christ.*

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## MORE PERFECT UNION

*(Continued from page 10)*

conference, as well as of the minister and the congregation or local church." The By-laws say: "In all relationships between minister and congregation or local church, the freedom of the minister and the autonomy of the congregation or local church are pre-supposed."

Standards for student care by association, for licensure, for ordination, for the calling, installation and dismissal of a minister, and for transfer of standing from one association to another are spelled out in detail in the By-laws. Neither Congregational Christian nor Evangelical and Reformed ministers will find any surprises or unfamiliar procedures suggested. Most of us will probably cheer the proviso that before seeking ordination a candidate for the ministry "will normally be expected to pursue a course of study in a college leading to a bachelor's degree or its equivalent and a course of study in a seminary approved by the Commission on Church and Ministry."

The commission has drafted a lengthy Constitution, running to eighty-six numbered paragraphs, and lengthier By-Laws with 119 paragraphs. Both documents are repetitious but examination will reveal that the repetition was used in the interests of clarity. The main points of the Constitution have been outlined in this article.

The Constitution will go into effect only after it has been approved by the General Synod, then voted upon by the churches and synods. Two-thirds of the Congregational Christian churches voting and two-thirds of the Evangelical and Reformed Synods must approve the Constitution before it may be declared in force.

The General Synod in July has three courses of action before it concerning the draft to be presented to it by the Constitution Commission: The Synod may approve the draft and refer it to the churches and synods for a vote; it may refer it to the churches and synods for study with a vote to be taken in the future both by them and itself; or it may reject the draft and cause a new one to be prepared. The draft may, of course, be modified by action of the Synod delegates before final action is taken.

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Mr. Parker is director of the Office of Communication for the United Church of Christ.

# In Memoriam

(See Obituaries, June 18.)

THESE THINGS I remember and pour out my soul within me." *(Psalm* 42:4)

What things?

I suppose that I was given the privilege of a part in this memorial service as a representative of the denomination in which Ronald Bridges served. I suppose that I ought to recall to you the multitude of responsibilities that he accepted so freely and discharged so magnificently. At any rate, as I tried to prepare myself for this afternoon, that is what I attempted to do. But I soon realized how impossible it would be, and how far out of place it would be if it were possible.

No man in our Congregational Christian churches, minister or layman, ever gave himself more freely or more effectively to more widely varied fields of service. No man, minister or layman, has left us more deeply in his debt.

Moderator of the General Council, president of the American Board of Commissioners for Foreign Missions, director of the Board of Home Missions, chairman of the Missions Council, president of the Congregational Christian Conference of Maine and executive director of the Broadcasting and Film Commission. Those make up a bare half-dozen from the page and a half of similar positions that I drew up, and I know that my list is far from complete. Any attempt to fill out the roll would inevitably omit instances that ought to be included. And even if the list could be complete, it would be irrelevant.

For as we pour out our souls within us today, the things we remember are not the things that Ronald Bridges accomplished officially, but the man that Ronald Bridges was. His service to our fellowship and to the cause of Christ through our fellowship is not measured in the chairmanship of committees, or in the guidance of organizations, or in the championship of causes but in the inspiration of a life lived among us, the gospel proclaimed in a Christian character.

These things I remember.

I remember his patience, his uncomplaining endurance of pain, his resolute refusal to let his physical affliction stand between him and any other person.

Indeed, he was so successful in keeping his suffering to himself that we often forgot it while we were in his presence. But we remember it now, and we marvel at it.

There is a story in the *Second Book of the Kings* about a king of Israel at a time of national disaster, of whom it was accidentally discovered that he wore "sackcloth within, upon his flesh." Outwardly, in the sight of the people, the robes of royal dignity—underneath, upon his flesh, the garments of suffering. All honor to those who keep their sackcloth hidden.

For the next thing that I remember I find it hard to find a name. The words that come to mind are so inadequate. "Gaiety," "merriment," "good fellowship"—they are all part of it but it is more than that. What I remember is the way that our spirits rose when Ronald joined us, the way that we sought out the circle of which he was a part.

Robert Louis Stevenson names among the tasks that call "for all that a man has of fortitude and delicacy" the task of making a family (and we may substitute a company) happier for his presence.

That task Ronald Bridges fulfilled nobly. He had the rare gift of making life look better just by being present and of making us feel more courageous as we faced those aspects of it that not even his presence could make look good.

And I remember his tolerance, his kindly forbearance. In spite of the keenness of his analysis and the pungency of his expression, I cannot remember ever hearing him make a comment about another person that would have hurt if it had been repeated to the man about whom it was made. There are not many of us about whom that could be said.

And I remember his untiring energy. And I remember his selfless willingness to undertake any task that was offered him. And I remember his wisdom.

And somewhat to my surprise I remember a quality that I did not often associate with him while we met from time to time, but that comes forcibly to my memory now. I remember his Christian piety.

Not piety of language. No man ever had less use for cant or sentimentality in the discussion of his religion. He might even resent my application to him of the term that I have just used.

But if piety means the devotion of one's life to the kingdom of God; if piety means service rendered in Christ's name to the least of Christ's brethren; if piety means not the naming of the name but the doing of the will, then Ronald Bridges lived and preached our Lord Jesus Christ. And we will never know how many have seen the gospel of Jesus Christ in a new light because of the way in which Ronald Bridges exemplified it.

FRANK J. SCRIBNER

General Secretary, CC Pension Boards

# OBITUARIES

THE REV. W. SCOTT BRENDLE, E and R clergyman of Denver, Pa., died February 25 in retirement at the age of 76. Educated at Keystone Normal School and Central Theological Seminary, Mr. Brendle was ordained in 1911. He served churches in Ohio and Pennsylvania, serving the Reamstown Charge, Lancaster Synod, Pa., for thirty-two years. He is survived by his widow and a son.

*This obituary corrects one printed in the May 21 issue. TCB*

THE REV. WILLIAM FREDERICK ESSIG, minister emeritus of St. Peter's Congregational Church in Beavercreek, Ore., died May 12 at the age of 85.

Mr. Essig was born in Stuttgart, Germany. He graduated from Chicago Theological Seminary and served churches in Nebraska, Kansas, Iowa, Illinois, Wisconsin, Colorado, Washington and Oregon.

Mr. Essig became minister of St. Peter's Church in 1930 and served there until his retirement in 1948, marking the completion of fifty years in the active ministry.

He is survived by his widow, two sons, a daughter, a brother, a sister, seven grandchildren and one great-grandchild.

THE REV. GEORGE S. GERHOLD of Champaign, Ill., retired E and R clergyman, died April 13 at the age of 81. Mr. Gerhold was educated at Elmhurst College and Eden Theological Seminary and was ordained in 1901. He served congregations in Illinois and Ohio and at one time was superintendent of the Deaconess Hospital in Lincoln, Ill. Surviving are his widow, two daughters and three sons, one of whom is the Rev. Arthur T. Gerhold, pastor of Emmanuel United Church of Christ, Meadville, Pa.

THE REV. FRANKLIN W. SCHAEFER, pastor of St. John's Evangelical and Reformed Church, Vincennes, Ind., died May 21 at the age of 65. Educated at Elmhurst College and Eden Theological Seminary, he was ordained in 1919 and served churches in Pennsylvania, Maryland, Texas, Missouri and Indiana. He is survived by his mother, his widow and two daughters.

THE REV. WALTER W. WILKE of Chamois, Mo., pastor of Chamois-Ryors Charge (E and R), Missouri Valley Synod, died May 23 at the age of 61. Educated at Eden Theological Seminary and ordained in 1925, Mr. Wilke served churches in Illinois, Arkansas and Missouri. He is survived by his widow, a son and a daughter.

## REFORMED HERITAGE

*(Continued from page 19)*

not and a noted biblical scholar and theologian as well as a poet. Upon Marot's death and at Calvin's invitation, he completed the translation of the psalms, which became known as the *Genevan Psalter*. It reached its full and final form in 1562.

The tunes for this celebrated *Psalter*, much to Calvin's credit, were selected and many of them composed by Louis Bourgeois. He was a young French musician in charge of music at the Huguenot Church in Geneva and was chosen by Calvin to furnish the *Genevan Psalter* with suitable melodies and musical settings. This he did, in cooperation with Claude Goudimel, finally drawing together 125 different tunes, many of his own composing, several of which are among the choicest treasures of the church's music. These include OLD HUNDREDTH, RENDEZ A DIEU, NUNC DIMITTIS, OLD 124TH. His tunes, many of them based on popular folk songs, became the wings that carried the words far and wide. The psalms were heard in castle and cottage. They were sung by workers in the fields and in the towns.

### Genevan Psalter

This great *Genevan Psalter*, made possible by Calvin, was published in many editions and translated into many languages and was widely circulated not only in Switzerland and France but in Germany, Holland and Denmark. More than 100 editions appeared in France in the sixteenth century alone. A. Lobwasser's translation into German in 1573 was in use in Germany for over two centuries.

John Knox, who was associated with Calvin for five years in Geneva during the Marian persecution, introduced the singing of metrical psalms upon his return to Scotland in 1559, which eventuated in a series of notable *Scottish Psalters*. Some of the church's finest tunes, such as DUNDEE, YORK, MARTYRS and LONDON NEW, made their first appearance in these psalters.

To Americans it is particularly interesting to note that the Pilgrims who landed at Plymouth brought with them their *Ainsworth Psalter*, which had been published in Amsterdam in 1612 and in which half of the tunes were taken from the *Genevan Psalter*. The *Ainsworth Psalter* continued in use in Plymouth until 1692, finally being succeeded by the *Bay Psalm Book*, the first book published in English on the North American continent.

The movement initiated by Calvin was like a stone thrown into the pool of history with the effects fanning out into ever larger concentric circles. The *Genevan Psalter* that he fostered has made its influence felt wherever Calvinism has spread and has contributed some of the finest examples of the church's music and song. It is of course to be acknowledged that many of the traditional metrical versions of the psalms, with their archaic expressions and inversions of phraseology, leave not a little to be desired, as illustrated by the following example from the *Old Version* of 1562:

*The teeth, O Lord, which fast are set in their mouth round about:*
*The lions teeth that are so great, do Thou, O Lord, break out.*

That is a bit hard on the poetic ear. Yet, recognizing these imperfections and acknowledging that few of these old psalms and tunes have come down to us intact, they have nonetheless made a large and lasting contribution and have decisively shaped the hymnody of the church to its immense enrichment. Their robust vigor, unadorned simplicity, inclusiveness, scriptural quality, forthrightness and sturdy outlook have been the source and inspiration of many of the church's noblest songs of faith and praise.

In paying tribute to the brave-hearted Reformer of Geneva, who contributed so greatly to the revitalization of the church's theology and the common life, it is fitting also to pay tribute to his legacy of the psalters, referred to by one writer as "this marrow of lions," which has furnished the church with one of its richest treasures and inexhaustible resources for a strong, virile and jubilant faith.

# Church and Ministerial RECORD

## E and R Address Changes

BRETHAUER, HERBERT A., Chaplain, to Det. 1, 6314th Support Squadron, APO 455, San Francisco, Calif.

CRUSIUS, DONALD N., Chesterfield, Mo., to Prospect, Ohio, pastor of the Prospect Charge.

ERNST, MARTIN E., Wichita, Kan., to 2966 Clearview Dr., Bel-Nor, St. Louis 21, Mo., organizing pastor of a new mission church, St. Ann, Mo.

FILIPI, MILO, (E) to 1920 2nd St., S.W., Cedar Rapids, Iowa.

FRICKE, ROBERT W., Foristell, to Morrison, Mo., pastor of the Morrison-Pershing Charge.

GEBHART, CLARENCE K., Hamilton, to 106 W. McMicken St., Cincinnati 10, Ohio, pastor of Philippus.

GRIMM, CARL A., New Philadelphia, to R. 1, Shelby, Ohio, pastor of Ganges Community, Ganges, Ohio.

HADLEY, A. CHANDLER, (CC) Middleton, Mass., pastor of the Middleton Congregational Church (new).

HOECKER, VERNON F., Cincinnati, Ohio, to 416 E. North St., Indianapolis 2, Ind., associate pastor of Zion.

IRION, PAUL E., St. Louis, Mo., to Chicago Theological Seminary, 5757 University Ave., Chicago 37, Ill. (postgraduate work).

KIRK, NEVIN M., Allentown, Pa., to 17 Bond St., Westminster, Md., pastor of St. Paul's.

KRUEGER, JOSEPH F., Arrow Rock, Mo., to R.R., Baldwin, Kan., pastor of St. John's.

LUEHRMAN, ERNEST W., to 6150 Oakland Ave., St. Louis 10, Mo., chaplain of the Deaconess Hospital.

NOLTE, ERNEST F., (D) Chicago, Ill., to 135 Bompart Ave., Webster Groves 19, Mo.

SCHILD, PETER, (E) New Holstein, to R. 2, Fremont, Wis.

SCHMIECHEN, KURT J., St. Louis, Mo., to 626 Ann Eliza St., Pekin, Ill., pastor of St. Paul's.

SCHOLEY, CLIFFORD G., Cincinnati, Ohio, to 1523 Cliftwood Dr., R.R. 3, Jeffersonville, Ind., pastor of St. Luke's.

SCHROEDER, NEIL R., Hamburg, Iowa, to 206 S. 3rd St., Dupo, Ill., pastor of Christ Church, Dupo, and Zion, East Carondelet, Ill.

SILLS, HORACE S., Lexington, N. C., to 1211 Vantage Dr., Orlando, Fla., organizing pastor of a new mission church.

STELL, WILBUR H., Hollidaysburg, Pa., to 190 Brentwood Ave., Mentor, Ohio, pastor of Willoughby Church, Willoughby, Ohio.

STENDEL, PHILIP A. A., (I) Berkeley, Ill., to 6203 Friendly Rd., Greensboro, N. C.

THEISS, WILLIAM F., Chaplain, New York, to 42nd Air Base Grp., Loring AFB, Me.

THILKING, GEORGE S., Portsmouth, Va., to 2135 W. 13th St., Wichita 12, Kan., pastor of Faith (former chaplain).

WAGNER, R. ARTHUR, Elmhurst, Ill., to 3373 N. Sherman Blvd., Milwaukee, Wis., assistant administrator of the Evangelical Deaconess Hospital.

WALBURN, MYLES H., (M) Ithaca, N. Y., to c/o Walter Barkey, 1642 22nd St., Wyandotte, Mich.

Code: CC—E and R ministers serving CC churches; D—ministers in denominational work; E—Emeriti, retired or disabled; I—Inactive, or in secular work; M—Missionaries abroad or under appointment.

## CC Calls

ADAMS, DONALD, to associate, Plymouth, Shaker Heights, Cleveland, Ohio.

AMACHER, BYRON A., E and R, to Federated, Spencerville, Ohio.

BOARDMAN, ROBERT S., associate, First, Toledo, to Sandusky, Ohio.

BUTLER, THOMAS S., Pacific School of Religion, to Columbus, Mont., in October.

DALBECK, GORDON E., to assistant, First, Corona, Calif.

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DEMING, WILBUR S., Smith Memorial, Hillsboro, N. H., to assistant, First, Fairfield, Connecticut.

DUBIE SR., NORMAN E., Bangor Theological Seminary, to Lancaster, N. H. and Community, Guildhall, Vt.

DUEHN, KEITH, to Big Woods, Naperville, Illinois.

DU FRESNE, C. RICHARD, associate, Plymouth, Shaker Heights, Cleveland, Ohio, to First, Tucson, Ariz.

DUNHAM JR., ARTHUR H., to Community, Newfields and Stratham, N. H.

FREEMAN, DONALD, to East Oberlin, Ohio.

GIBSON, R. BRICKER, Waynoka, Okla., to Warren, Cornwall Bridge, Conn.

GILKEY JR., J. GORDON, Bethany Union, Chicago, Ill., to Riverside, New York, N. Y.

GRESSLEY, MINOR M., First, Aurora, to Community, Island Lake, Ill.

HALLAUER, GERALD G., Plymouth, San Diego, to minister of visitation, First, Los Angeles, Calif.

HASTINGS, LEWIS, Methodist, to Community, Tombstone, Ariz.

HENDREN, WILLIAM F., Pacific School of Religion, to North, Berwyn, Ill.

HODDER, MORLEY, United Church of Canada, to First, Milford, Mass.

HOOVER JR., W. OSBORNE, West Boxford, Mass., to Little Kyger, Cheshire, Ohio.

HOUSER, CHARLES M., Plymouth, Des Moines, Iowa, to Community, Altadena, California.

HULL, WILLIAM W., Chicago Theological Seminary, to assistant, First, Phoenix, Arizona.

HUTCHINSON, RONALD, student, to Crawford, Chicago, Ill.

KITTLAUS, PAUL, Chicago Theological Seminary, to associate, Kensington Community, San Diego, Calif.

KROUT, RALPH L., Fort Recovery, to Marysville, Ohio.

LAHR, FRANKLIN H., to Glasgow, Mont.

LEWIS, CLIFFORD D., to assistant, Lakewood, Cleveland, Ohio.

LINDER, ALFRED, to interim, Wayne, Williamsfield, Ohio.

MARSH, JOHN S., Wentworth and Community, West Rumney, N. H., to United, Barton, West Glover and Westmore, Orleans, Vt.

MARTIN, NED H., to associate, Faith United, Cleveland, Ohio.

MOYER, KENYON, to associate, Fairlawn, Akron, Ohio.

PENNEY, HUGH B., West Parish, Andover, Mass., to Holden.

ROBERTSON, DAVID, to Eastlake, Willoughby, Ohio.

SCHLARETZKI, WALTER, Faith, St. Louis, Mo., to Stillman Valley, Ill.

SLATER, WILLIAM A., Bridgetown, Cincinnati, Ohio, to director of Christian Higher Education Fund campaign, Ohio Conference of Congregational Christian churches.

STOVER, DON, student, to assistant, Oak Lawn, Ill.

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TAYLOR, FLETCHER, to Huntsburg, Ohio.
TAYLOR, JAMES, to Lyme, Bellevue, Ohio.
WESTLAKE, DARRELL J., Plymouth, Lockport, N. Y., to Union, Tavares, Fla.
WICKSTROM, GUNNAR, to Coolville, Ohio.
WILSON, FREDERICK C., Hopkinton, to United, Chester, Mass., October 15, 1959.
WILSON, GENE F., to Ridgewood Heights, Dayton, Ohio.
WISEGARVER JR., HAROLD J., Union, Taunton, Mass., to Anthony, Kan.
WOBUS, RINEHARD, to Cove Springs, Troy, Ohio.

## CC Resignations

AKIN, JACK T., associate, Christian Temple, Norfolk, Va.
BURTRAM JR., MALCOLM C., Community, East Oberlin, Ohio.
CRUTCHER, JOHN B., Bethel, Farmer City, Illinois.
CURREY, CECIL B., Downs, Kan., September 1959.
DIEDE, RICHARD R., College Heights, Bakersfield, Calif.
EKBERG, RONALD G., director of religious education, Medina, Ohio.
GOOLD, RICHARD, Vil. Mis., Olive Hill, Superior, Neb.
HAUSERMAN, BOB B., interim, Eastlake, Willoughby, Ohio.
HICKMAN, CLELL W., Tombstone, Ariz.
LINZEE, JOHN W., Amherst, N. H.
MC CALLEY, GARLAND L., I.F.C.A., Lincoln, Kansas.
MEYER, HARRY L., Harwich, Mass., January 1, 1960.
MICHEL, RAYMOND A., Covington, Ohio.
MOSLEY, EDWARD, Baptist, Union, Painesville, Ohio.
OLSON, FREDERICK O., Thomas Memorial, Chicago, Ill.
REDMON, THOMAS K., associate, Faith United, Cleveland, Ohio.
ROBESON, WALLACE M., Lyme, Bellevue, Ohio.
STRONG, CHARLES W., Pilgrim Christian, Chardon, Ohio.
TIBBETTS, NORRIS L., Riverside, New York, New York, to retire.
VOGT, ROBERT, Mennonite, Wakefield, Madura and Milford, Kan.

## E and R Installations and Ordinations

ANDERMAN JR., WILLIAM H., installation as pastor of the East Berlin Charge, Mercersburg Synod, May 10.
BECKER, GENE A., installation, St. John's, Owosso, Mich., May 17.
HADLEY, A. CHANDLER, ordination, Bethlehem, Ann Arbor, Mich., May 24.
OLM, CARROLL J., installation, St. Paul's, Sheboygan, Wis., May 24.
VOSS, DONALD H., installation as pastor of the Francisco-Rogers Corners Charge, Michigan-Indiana Synod, March 1.

## CC Installations, Ordinations and Recognitions

AHLBERG, RALPH E., ordination, South, New Britain, Conn., May 24.
AHOKAS, EMIL A., installation, New Rockford and Oberon, N. D., April 26.
BOYSON, ROBERT E., installation, Kalahikiola, Kohala, Hawaii, May 31.
DUNN, ROBERT R., ordination, Fair Haven, Vt., May 26.
FOSTER, HARRY A., installation, Pilgrim, Schenectady, N. Y., May 24.
HARRIS, L. PAUL, recognition, Community, South Bend, Ind., May 17.
KEITHAHN, RICHARD K., ordination, United, Rowayton, Conn., May 17.
KESSLER, MILTON G., ordination, Pleasant View, Lebanon, Ind., May 31.
LEEK, CECIL, installation, Williston, N. D., May 31.


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LOUGHRAN, JOSEPH S., San Luis Obispo, Calif. Recognition of the minister and the church, May 24.

MITCHELL, PHILIP H., ordination, Federated, Charlton, Mass., May 31.

PRIVRATSKY, MR. AND MRS. GEORGE J., commissioning as missionaries to Turkey, First, Dickinson, N. D., May 24.

ROBERTS, LORING F., ordination, West Parish, Haverhill, Mass., May 31.

RUST, HENRY L., installation, Community, Longville and Mason Memorial, Remer, Minnesota.

SHORES, DAVID L., ordination, Third, Alstead, N. H., May 31.

SHOUP, RAYMOND L., installation, First, Angola, Ind., May 17.

SWANSON, ROBERT O., installation, Webster, Penacook, N. H., May 27.

TAYLOR, KENNETH W., ordination, Shelton, Conn., April 26.

TRUMP, RICHARD H., installation, Grace, Two Rivers, Wis., May 24.

WENZ, HERBERT E., installation, First, Plainfield, Conn., May 24.

WORKMAN, MARQUIS J., installation, First, Braintree, Mass., April 26.

ZITO, WILLIAM J., ordination, Horace Bushnell, Hartford, Conn., May 17.

### *Received into E and R Membership*

IMMANUEL, Kettlersville, Ohio, by Northwest Ohio Synod, May 22.

VOSS, DONALD H., Chelsea, Mich., by Midwest Synod, March 1, 1958.

### Newly Vacant E and R Pulpits

*California Synod* — St. John's Federated, San Francisco.

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*Kansas City Synod*—St. John's, Amazonia, Missouri.

*Mercersburg Synod*—Salem, Jacobus, Pa.

*Michigan-Indiana Synod* — Grace, Culver, Ind., St. Matthew's and St. Peter's, Detroit, Mich.

*Missouri Valley Synod* — Chamois-Ryors Charge; Calvary, Overland, Mo. (senior pastor).

*Northern Synod*—Ceylon-Granada Charge; Glencoe-Hutchinson Charge, Minn.

*Pittsburgh Synod* — Beaver Charge; Mt. Troy, Pittsburgh, Pa.

*Southern Synod*—Lower Davidson Charge, North Carolina.

*South Wisconsin Synod* — Campbellsport Church, Campbellsport; St. Paul's, Menomonee Falls (associate pastor).

### CC Honorary Degrees

HOSKINS, FRED, minister and secretary of the CC General Council and co-president of the United Church of Christ, New York, N. Y., D.D. from Drake University, Des Moines, Iowa, June 1 and D.D. from Eden Theological Seminary, Webster Groves, Mo., June 5.

SCHUMACHER, CURTIS R., senior secretary, Church Finance Advisory Service, LL.D. from Elon College, N. C., June 1.

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## E and R Honorary Degrees

AULER SR., HAROLD N., missionary, Honduras, Central America, D.D. from Eden Theological Seminary, Webster Groves, Mo., June 5, *in absentia.*

DILLENBERGER, JOHN P., professor of systematic theology, Drew University, Madison, N. J., D.D. from Elmhurst College, Elmhurst, Ill., May 31.

MC QUEEN, FREDERICK E., editor, Board of Christian Education and Publication, St. Louis, Mo., Litt. D. from Elmhurst College, May 31.

STOERKER, THEOPHIL, superintendent, Emmaus Home, St. Charles, Mo., L.H.D. from Elmhurst College, May 31.

# CHRONICLE

**Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the Amercian Board for Foreign Missions (CC).**

### *CC Departures for the Field*

During May:

From New York, the Rev. Dr. and Mrs. W. Kendrick Grobel to South India. Dr. Grobel will serve as visiting professor at United Theological College, Bangalore.

From San Francisco, Calif., the Rev. Dr. and Mrs. Paul T. Lauby of the Philippines Mission returning from furlough with their daughter to Dumaguete City, where Dr. Lauby will serve as minister of the Silliman University Campus Church. Emma B. Noreen, R.N. of the Philippines Mission, returning from furlough to the Brokenshire Memorial Hospital in Davao City.

### *CC Birth*

May 23, 1959. To Dr. and Mrs. Hale H. Cook of the Marathi Mission, a son, Jonathan Hale, in Boston, Mass.

### *E and R Birth*

May 30, 1959. To Dr. and Mrs. Michael Gass, newly appointed missionaries to Ghana, West Africa, a daughter, Julia Anne, in St. Louis, Mo.


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